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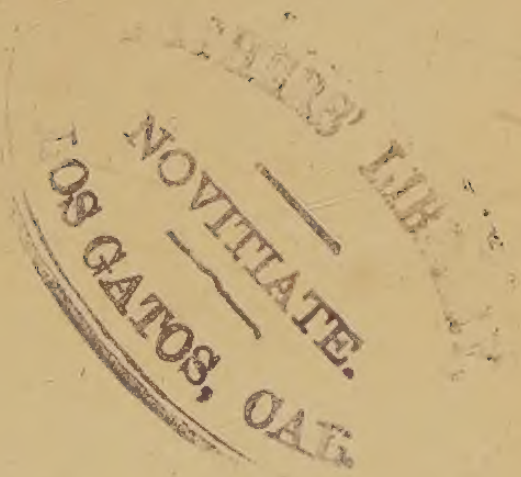

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A

GUIDE FOR PRIESTS

IN THEIR

PUBLIC AND PRIVATE LIFE.

BY

F. BENEDICT VALUY, S.J

With an Appendix

FOR THE USE OF SEMINARISTS.

Fourth Edition.

DUBLIN
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TO

THE RIGHT REVEREND

DR. EDMUND KNIGHT,

LORD BISHOP OF SHREWSBURY,

THIS LITTLE WORK

Is Dedicated.

NOTICE BY THE EDITOR.

THE original of this little book, the *Directoire du Prêtre*, has met with much success in France, and has passed through many editions. Amongst others who have spoken of it in the highest terms is the Abbé Dubois, a venerable priest whose life has been spent in training young men for the ministry of the altar. In one of many works which he has written upon the priesthood, he makes use of the following words:—"This little book is an excellent one, and we cannot sufficiently recommend it to our readers. It is a very remarkable compendium of all the duties

of a priest, in his public as well as in his private life. It might be well called the priest's 'Following of Christ!'" *

This commendation may be thought to have received some colouring from private friendship, but it is not greater than that bestowed by the Bishop of Shrewsbury, who, in a letter to the Editor, expressed his wish that, "every ecclesiastical student had to learn the book by heart."

None, we think, will refuse to acknowledge that the Manual is commendable for brevity, for the practical nature of the matters treated, and for an absence of sentimentalism.

The Editor has appended some footnotes, for which the French writer of the book is no way responsible. They have been inserted with the object of enlarging the scope of passages which were written

* *Le Saint Prêtre*, p. 59, in note.

with a special view to the circumstances of the Author's own country. An Appendix has also been added, which has run to considerable length, for the purpose of putting together some suggestions, not easily found elsewhere, which may perhaps prove profitable to young men training for the priesthood.

NOTICE TO THE SECOND EDITION.

THE first edition of this work ran out of print in a very short time. The Compiler did not mean to allow its republication, but has yielded to repeated and urgent demands.

It may save a recurrence of misunderstanding to observe that the Appendix was not prepared for the use of priests. It was written for Seminarists, as was stated in the title-page and in the body of the work. Much of its contents would be too elementary for priests, though much, it is hoped, may be serviceable even to them.

The catalogue which concludes the book has been brought down to a recent

period, and has been classified for the convenience of readers. It would have been more complete had not a severe illness, followed by occupation of an absorbing nature, interfered to prevent its being made as perfect as it was intended to be

Any criticisms or hints sent to Mr. Gill, the publisher, will be gratefully received.

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PART FIRST.

THE PRIEST'S PRIVATE LIFE.

Rule of Life.

ORDER is our guide to God, and whatever comes from God is always well ordered."* *S. Augustine.*

"He who lives according to rule, lives according to God."† *S. Gregory.*

"Keep order, that order may keep you."‡ *S. Bernard.*

The Priest who draws up a good rule of life, and strives to act up to it, does everything well and at the right time; he resembles a Religious, of whom S. Bernard writes: "He lives more purely, falls more rarely, rises more promptly, walks more warily, receives grace more plentifully, reposes more securely, dies more hope-

* "Ordo dux est ad Deum, et, quae a Deo sunt, ordinata sunt."

† Qui regulae vivit, Deo vivit.

‡ Custodite ordinem, ut ordo vos custodiat.

fully, is cleansed more speedily, is rewarded more abundantly."*

Do not make your rule of conduct too burthensome, or go so far as to fix a particular occupation for each hour of the day; let your rule be one that you can follow with cheerfulness and ease. Make a law to yourself never to abandon your rule of life from caprice or cowardice; but only from necessity, or for the sake of charity, or of some real call of civility.

"Count that day only as having been really lived, which you have spent without any breach of rule."† *S. Eucherius.*

When you are unable to observe every point of your rule, imitate a sailor who finds himself forced by the tempest to throw part of his cargo into the sea; sacrifice what is least essential, and do this with regret, and no sooner than is absolutely necessary.

* Vivit puriùs, cadit rariùs, surgit velociùs, incedit cautiùs, irroratur frequentiùs, quiescit securiùs, moritur fiduciùs, purgatur citiùs, praemiatur copiosiùs.

† Illum tantùm diem vixisse te computa, quem sine ullâ regulae transgressione duxisti.

RELIGIOUS EXERCISES.

MEDITATION.

IMMEDIATELY after rising, or at the earliest opportunity, make half an hour's meditation.* "He," says S. Teresa, "who neglects mental prayer has no need of devils to lead him into evil, he goes into it of his own accord; but to meditate, and at the same time to persist in sin or lukewarmness, is impossible."

"Without the practice of meditation, no one, save by a miracle of God, comes up to the standard proposed by the Christian religion."† *Gerson.*

"By this our minds are purified, our passions curbed, our actions ordered, our excesses corrected, our character formed, our life adorned and regulated."‡ *S. Bernard.*

"Woe to thee, O Priest," says S. Ambrose, "if losing little by little the habit of medita-

* On Sundays and Festivals, and in large Missions, this may frequently be impossible. The Author must be understood to recommend the practice whenever it is compatible with the necessary duties of the Parish.—ED.

† Absque meditationis exercitio, nullus, secluso miraculo Dei, ad christianae religionis normam pertingit.

‡ Haec est quae mentem purificat, regit affectus, dirigit actus, corrigit excessus, mores componit, vitam honestat et ordinat.

tion, and consequently the knowledge of thyself, of thy charge, and of the burden laid upon thee, thou begin to live without holy and well-grounded misgivings; for these should ever be stinging and gnawing thy conscience, and thou shouldst never cease from begging light of God."*

In the Priest we must distinguish what we may call two men: the spiritual man and the animal man.

The support of the spiritual man is prayer and study: withdraw these two sources of life and he pines away; nothing remains but the animal man with his animal appetites.

Prepare over night a subject for meditation, such as may pass from the mind into the heart, and from the heart into daily life. We leave off what we love not, we love not what we do ill, we do ill what we do not prepare; thus, he who neglects to prepare his meditation, ends by giving it up, or making it so ill, that to make it is tantamount to omitting it altogether.

"Fix your mind's gaze upon Christ: above all mark well His ways, ponder His sayings."† *S. Lawrence Justinian.*

* Vae, tibi, sacerdos, si omissâ paulatim oratione, ac proinde cognitione tui, et officii, ac oneris tibi impositi, incipias sine sanctis et rationalibus scrupulis vivere, cum oporteat illis in dies pungi, et corrodi, et lumen semper a Deo petere.

† In Christo praecipue considerationis obtutus fige, mores ejus observa, eloquia meditare.

Procure the *Evangile médité* by Fathers Giraudeau and Duquesne, and the *Instructions familières sur l'Oraison Mentale*, by M. Courbon.*

Mass.

SAY Mass at whatever time is most convenient for the people, and avoid being either too slow or too fast. Before going to the altar, pause a moment to banish from your mind every irrelevant thought, and to gain complete command over self. Articulate every word distinctly, make the signs of the Cross with all possible exactitude, and never curtail any of the ceremonies. There is a special need to be on our guard at the "*Introibo*" and *Last Gospel.* Read over the rubrics from time to time, and study their meaning in some approved author.

"O Priest! when thou art about to celebrate, do not first immolate thyself to the evil spirit."† *S. Peter Damian.*

"When the Priest has become so thoroughly transformed and, as it were, deified, that he sees nothing but God alone, then let him approach the altar."‡ *S. Bonaventure.*

* A classified list of suitable books of meditation will be found at the end of the volume.—Ed.

† O sacerdos qui debes offerre! noli prius temetipsum maligno spiritui immolare.

‡ Cum sacerdos fuerit totus alteratus et divinus effectus, ita ut nihil videat nisi Deum, tunc accedat

"Let the Priest approach the tribunal of the altar as though he were Christ Himself; let him station himself there as an angel; let him minister as a saint; let him offer up the petitions of the people as High Priest, supplicate for peace as mediator, and entreat for himself as man."* *S. Lawrence Justinian.*

"With tears are some to be wept over, who see not Christ, or think that they are not seen by Him."† *Cardinal Bellarmine.*

"Some again so hurry through the Mass and the other offices of the Church, that they seem to be panting for the end, jumbling as they do their words in a heap.‡ *Third Pastoral Letter of Humbert, Archbishop of Mechlin.*

"Jesus will patiently endure irreverent and contemptuous treatment; but, since the Father loves His Son with an unfathomable and unutterable charity, He will avenge with indignation and wrath the affront and injury thus offered to His only begotten Son."§ *Peter of Beauvais.*

* Accedat sacerdos ad altaris tribunal ut Christus, assistat ut angelus, ministret ut sanctus, offerat vota populorum ut pontifex, interpellet pro pace ut mediator, pro se autem exoret ut homo.

† Lacrymis deflendi quidam, qui Christum non vident, vel se ab eo non videri putant.

‡ Alii sacrum et reliqua ecclesiastica officia ita accelerant, ut videantur ad finem anhelare, eorumque verba in unum conglomerare.

§ Jesus patienter sustinebit, quod tam irreverenter et ignominiose tractetur; sed quia Pater unicum Filium

S. Vincent of Paul used to say Mass so fervently, that those present have been known to exclaim: "There is a saint, there is an angel." On the other hand, we all know the reproof which a Priest addressed to one of his fellow-labourers who seemed to have forgotten the real presence of Jesus Christ: "Pray, treat Him better; He is the Son of a respectable Father."

Thanksgiving.

NEVER, save in very exceptional circumstances, betake yourself to the Confessional till you have made about a quarter of an hour's thanksgiving; your penitents will learn to wait for you, and they will follow the good example which you have given them. *

"Priests ought to imitate the holy Apostles, who went not forth from the supper-room until they had sung a hymn. The traitor Judas was the only one who left earlier." † *Third Pastoral Letter of Humbert, Archbishop of Mechlin.*

This is the time to draw from the Heart of Jesus Christ plentifully, as from the fontal

inaestimabili et ineffabili charitate diligit, Unigenti sui contumeliam et injuriam indignatione et zelo vindicabit.

* It will very rarely happen that any circumstances will occur to excuse the omission of the thanksgiving alluded to.—Ed.

† Sacerdotes debent esse imitatores sanctorum Apostolorum, qui non ante exierunt coenaculo, quam hymno dicto. Solus proditor Judas ante exivit.

source, that divine life by which you should be animated. Hearken to our Lord saying to you: "What wouldst thou that I do to thee?" End all with the prayer: "*En ego, o bone et dulcissime Jesu!*"*

Would not the careless Priest, who, after having hurried through Mass at a gallop, should withdraw without any thanksgiving, deserve to have addressed to him the words of S. Bernard to the young Count Fulk: "Alas! How is it thou art so soon tired of Christ, of whom it is written, *Honey and milk are beneath His tongue.* I wonder that thou dost loathe this most sweet food, if, indeed, thou hast tasted how sweet is the Lord. But, doubtless, thou hast not yet tasted, and thus thou knowest not how sweet is Christ; hence, thou hast no appetite for what thou hast never touched; or if thou hast tasted and found no sweetness, thy palate cannot be in a healthy state. For it is the wisdom of God Himself that says: *Whoso eateth Me shall still hunger, and whoso drinketh Me shall still thirst.*"†

* It may be useful to call attention to the fact that in order to gain the Plenary Indulgence applicable to the souls in Purgatory with which this prayer is enriched, it must be recited kneeling, before a representation of our Blessed Lord upon the Cross, and some prayers must be added for the intentions of the Holy Father.—Ed.

† Heu! quomodo Christum tam cito fastidis, de quo scriptum est: *Mel et lac sub lingua ejus?* Miror quod ad gustum cibi dulcissimi nauseares: si tamen gustâsti quam dulcis est Dominus. Aut certe nondum gustâsti,

According to the same Father: "Ingratitude is a scorching wind, drying up the fountain of piety, the dew of mercy, the streams of grace."* *S. Bernard on the Canticles.*

Office.

SAY your *Little Hours* after morning prayer, or as early in the morning as you possibly can; *Vespers* and *Compline* directly after recreation or dinner; *Matins* and *Lauds* of the following day in the evening, as soon as the time prescribed has commenced. By following this arrangement you will have time for everything, and you will find that things seem to fall into order of their own accord.

Do not treat the Office as an irksome task to be hastily got over, but rather as the solemn duty of an ambassador accredited by the whole Church to the Court of Heaven. S. Cyprian thus addresses the Priest who allows himself to be carried away by hurry and wilful wandering of the attention: "How canst thou beg to be heard by God, when thou thyself carest not to hear thine own words? Wouldst thou have

et nescis quid sapit Christus; ideoque non appetis inexpertum: aut si gustâsti, et dulce non sapuit, sanum non habes palatum. Ipse quippe Dei est Sapientia, quae ait: *Qui comedit me, adhuc esuriet: et qui bibit me, adhuc sitiet.*

* Ingratitudo est ventus urens, siccans sibi fontem pietatis, rorem misericordiae, fluenta gratiae.

God heed thee when thou prayest, and thou the while heedless of thyself?"*

"How monstrous is the perversity of many Ecclesiastics! Sleep is prolonged, meals are lengthened, recreations are spun out, conversations are prolonged, games even, and the veriest trifles: the service of the Supreme Lord alone, is hurried through with all possible speed, and finished with disgraceful haste."† *Kugler. De Spiritu Ecclesiastico.*

In order to revive your piety, recollect yourself for a moment before beginning; have in view some special intention. Strive to follow the meaning of the Psalms. An excellent manner of praying, says S. Teresa, is to represent to ourselves Jesus Christ praying in us and with us, and to pray in union with Him, by His mouth, and through His Heart.

The *Office* ended, S. Charles Borromeo gives this advice: "If thou hast done aught amiss, through negligence or any other fault, recollect thyself for a moment, and then beg pardon of God."‡

* Quomodo te audiri a Deo postulas, cum te ipse non audias? Vis esse Deum memorem tui cum rogas, cum tu ipse memor tui non sis?

† O ingens perversitas multorum clericorum! Producitur somnus, producitur mensa, producuntur recreationes, producuntur confabulationes, lusus, nugae nugarum: solius supremae Majestatis cultus, summâ quâ potest celeritate deproperatur, luride absolvitur.

‡ Si quid aut negligentiâ aut aliâ culpâ commiseris, paululum colligens te, veniam a Deo pete.

Spiritual Reading.

THE Saints recommend us to choose some book, written with solidity and unction, and at the same time of a small size, so as to be conveniently carried about in our pocket. We should read it over and over again, taking it up where we have left off, perusing small portions at a time, thinking much over it, and endeavouring earnestly to put its lessons into practice. In reading as in praying, attend to yourself, not to others.

"Whosoever would walk with God, ought frequently to pray and read. For when we pray, we speak to God; when we read, God speaks to us. All progress comes from reading and meditation."* *S. Isidore.* According to S. Francis of Sales, spiritual reading is to prayer what oil is to a lamp. Alas! how many lamps are extinguished, morning after morning, for lack of oil!

Visit to the Blessed Sacrament.

IN the evening make a visit to the Blessed Sacrament: the Heart of Jesus Christ has so many things to say to the heart of the Priest

* Qui vult cum Deo esse, frequenter debet orare et legere. Nam cum oramus, ipsi cum Deo loquimur: cum vero legimus, Deus nobiscum loquitur. Omnis perfectus ex lectione et meditatione procedit.

and the heart of the Priest has so many things to say to the Heart of Jesus Christ! Think that at the moment when you prostrate yourself before the altar, there are souls in your parish whom the devil is harassing and spurring on to frightful crimes; that there are others who are being dragged down to despair by excess of sadness or of misery; others again, perchance in their last agony, for whom the judgment is even now preparing.

From time to time come to perform your regular devotions at the feet of your Master, who is waiting for you, and who, perhaps, has been all alone since the end of your Mass. We cannot find time to visit Jesus Christ only when we have no will to find it.

Ejaculatory Prayers.

LET your ejaculatory prayers be full of life and affection, be short and fervent. Their effect upon the heart is to open it to the influence of grace, to purify it, to guard it against sin, to keep it in the presence of God. "By means of these," says S. Francis of Sales, "we draw near to God, and we draw God to us. They should be as frequent as the act of inhaling and exhaling our breath. As I prefer a single resolution renewed on four different

occasions to four different resolutions, each formed on a single occasion, so do I prefer one single ejaculatory prayer repeated a hundred times, to a hundred used no more than once only."

"He lives happily, who as far as possible keeps God in his thoughts, and his thoughts upon God."* *S. Ignatius.*

Some of the Saints had a habit of recollecting themselves after every action of moment, in order to examine how they had performed it, and to stir themselves up to perform the next action more perfectly. "A parish priest," S. Vincent of Paul used to say, "is in great danger of falling, if he knows not how to build for himself an inner retreat, and to recruit that strength which dissipation and dealing with the world cannot fail to weaken."

* Ille beate vivit, qui quoad fieri potest, et in Deo mentem, et Deum in mente versat assidue.

FOUR SAFEGUARDS.

I.—Daily Examination of Conscience.

THE religious practices which we have enumerated, are so many excellent means of sanctifying ourselves; but the great means of being faithful in using these means is the examination of conscience.

"Keenly watching over thine advancement in spirit, scrutinise thy life in daily examination. Mark well how much thou art improving or falling off, what manner of man thou art in character and thought, how like or how unlike to God, how near to Him, or how far from Him, not in distance of place, but in feeling and desire. Strive to know thyself, for thou art far better and more praiseworthy if thou know thyself, than thou wouldst be if, ignorant of thyself, thou wert to know the course of the stars.*" *S. Bernard.*

In addition to the glance forward to the coming day, which should end our meditation,

* Integritatis tuae curiosus explorator vitam tuam in quotidianâ discussione examina. Attende diligenter quantum proficias vel quantum deficias, qualis sis in moribus et qualis in affectibus, quam similis sis Deo vel quam dissimilis, quam prope vel quam longe, non locorum intervallis, sed morum affectibus. Stude cognoscere te, quia multo melior et laudabilior es si te cognoscis, quam si te neglecto cognosceres cursum siderum.

in which we pass in review good works to be done, and occasions of sin to be avoided during the day, never omit either the General Examination upon the whole day and its duties in detail, or the Particular Examination upon your predominant passion.* You would do well to impose on yourself some penance to be performed within the next twenty-four hours, in order to punish your failings; and every day you ought to make sure that you have performed whatever you enjoined on yourself the day before.

Without a daily serious examination, fifty years hence you will be what you are to-day; not one virtue added, not one fault cut off: "So much and no more shalt thou advance, as thou shalt have done violence to thyself."† *Imitation of Christ.*

II.—Weekly, or at least Fortnightly, Confession.

CHOOSE some fixed Confessor, an enlightened and edifying man, gentle and yet firm: a priest who honestly and conscientiously discharges his sublime and awful duty. If your choice lies between two directors—one more conspicuous for piety than for learn-

* In the Appendix an Examination of Conscience according to the method of S. Ignatius will be given.—Ed.

† Tantum proficies, quantum tibi ipsi vim intuleris.

ing, the other whose learning exceeds his piety—do not hesitate to choose the latter. If you catch yourself purposely running away from one Confessor to another, for certain reasons known to yourself, tremble!

"It will be very useful for a Priest to have one fixed Confessor, and not to leave him for another without some really great necessity; for a change of Confessors is usually no less injurious to the soul than a change of physicians to the body."* *S Charles Borromeo.*

That both your Confessor's liberty, and your own confidence in him may be preserved intact, avoid the practice of hearing each other's confessions without need. Hide nothing and disguise nothing from him. Oh! how liable is the Priest who wishes to be his own theologian to fall into illusion! And how completely does the devil gain power over such a one, to blind and mislead him!

III.—The Monthly Practice of one day's Retreat.

RESERVE for yourself the first Friday of the month, or whatever other day may be most convenient for the purpose, to temper

* Valde esset utile ut sacerdos certum ac firmum confessarium sacerdotem habeat, a quo non recederet, nisi magnâ necessitate; siquidem animae solet non minus obesse Confessariorum mutatio, quam corpori medicorum.

your mind in the spirit of the Priesthood, and to give fresh energy to your will. "Restore thyself to thyself; if not always, at least frequently, or at any rate sometimes. Curb thy desires, direct thine actions, correct thine excesses. Let nothing remain undisciplined in thee, put all thy transgressions before thine eyes. Place thyself in thine own presence as though in another's, and in this attitude bewail thyself. Weep over the iniquities and sins by which thou hast offended God; point out thy miseries to Him, show Him the malice of thine enemies."* *S. Bernard.*

On the eve of the Retreat say the "*Ven. Creator.*" In the morning make a meditation on one of the great truths. Towards mid-day read some of this handbook with care, and also your written resolutions. In the evening repeat over yourself the prayers for the agonising, or those prescribed for Extreme Unction. On the morrow resolve in your meditation to labour earnestly to acquire that virtue of which you have the most urgent need, or to uproot that vice which presents the greatest obstacle

* Redde ergo te tibi, et si non semper vel saepe, saltem interdum. Rege tuos affectus, dirige actus, corrige excessus. In te nihil remaneat indisciplinatum, pone omnes transgressiones tuas ante oculos tuos. Statue te ante te tanquam ante alium, et sic temetipsum plange. Plora iniquitates et peccata, quibus Deum offendisti; indica ei miserias tuas, ostende illi malitiam adversariorum tuorum

to your advancement. Conclude with the "*Te Deum.*"

Our will resembles the weights of a clock, it is always running down. Moreover, those changes in our behaviour which can scarcely be perceived from day to day in our daily life, are strikingly manifest at the end of the month.

IV.—The Annual Clergy Retreat.

BENEDICT XIV. in his Institutions quotes a Bull of Clement XI. to the Bishops of Italy, in which it is said of the Exercises of the Retreat: "Any specks that may have been caused by the dust of the world are easily wiped off, the ecclesiastical spirit is renewed, the eye of the mind is raised to the contemplation of things divine, a course of orderly and holy life is either begun or confirmed."* After which quotation, he continues: "Hence we earnestly exhort the Clergy under our jurisdiction, not to let pass the advantage thus offered to them."† A Priest who omits or performs ill his yearly Retreat, is in no better

* Quidquid sordium de mundano pulvere contractum est, commode detergitur, ecclesiasticus spiritus reparatur, mentis acies ad divinarum rerum contemplationem extollitur, recte sancteque vivendi norma vel instituitur, vel confirmatur

† Quamobrem viros ecclesiasticos nobis subjectos magnopere hortamur, ne hanc utilitatem ipsis propositam praetermittant.

position than a merchant who never takes stock, and who is therefore hurrying on to an inevitable bankruptcy.

If the Bishop have invited you to make a Retreat, whether by letter addressed to you individually, or to the whole diocese, look upon this invitation, or this order I should perhaps say, as an earnest of your salvation.

Make your arrangement so that you lose no portion of the Retreat. When you are unable to go to the College appointed, make it in some Religious House, or, better than nothing, in your own home.

During the Retreat observe silence in spite of human respect. Make a review of the past year, or a general confession from the time you last made one. Be content with one or two resolutions, well-grounded, and committed to writing, with the reasons which led to their adoption. Let your interview with the Bishop be open and filial. Do not indulge in any censure of Superiors or fellow-labourers. This last point is of the highest importance.

This might be the best time to make a will, if it has not been already made.

S. Bonaventure used to recommend his Religious not to come forth from the Retreat, "like dogs let loose from their chains."*

* Quasi canes a catenâ soluti.

MONITOR.

*BE continually with a holy man whomsoever thou shalt know to walk according to the fear of God, whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will compassionate thee.** Eccli. xxxvii. When you have found this friend, beg him to watch you closely and to admonish you in perfect freedom. Ask him of your own accord what he has noticed, and what he has heard said of your general conduct, your conversation, your dealings with others, your manner of preaching, of performing the ceremonies of the Church, of working the parish, &c.

Never make excuses for yourself, nor dispute his judgment, much less indulge in recrimination. Begin by making an act of faith in him, you will know later that he tells you the truth. If you want to have your monitor's full view of you, take care to catch the slightest hint he gives you, and to substitute a stronger expression for every word he uses; thus, when he says *a little*, and *sometimes*, understand him

* Cum viro sancto assiduus esto, quemcumque cognoveris observantem timorem Dei, cujus anima est secundum animam tuam: et qui, cum titubaveris in tenebris, condolebit tibi.

to mean *a great deal*, and *often*. Promise to pray for him in return for his charity and candour.

Alas! How many of your brethren, instead of warning you to your face, will ridicule your defects behind your back!

THE SPIRITUAL COMBAT.

Desire of Perfection.

STRIVE ever after what is most perfect in action, in manner, and intention. Alas! even when you aim at much, it is to be feared that you will accomplish but little; what then would be the case were you to aim at nothing, or almost nothing? S. Paul when addressing himself to Christians in general said: "*Be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.*"* Rom. xii. What would he have said had he been writing to Priests?

Eagerly avail yourself of any opportunity of performing an heroic act of virtue. S. Ignatius was wont to say: "A single act done perfectly, is of higher value before God and contributes more to our advancement than a thousand performed in an ordinary manner. The fervent man will clear that space at a bound, which the sluggard would find it a painful effort to travel over in many years. Oh! how few turn all the Blood of Jesus Christ to account for their sanctification! How few understand what God would do in them and by them, would they but yield themselves without reserve to

* Reformamini in novitate sensûs vestri: ut probetis quae sit voluntas Dei bona, et beneplacens, et perfecta.

His grace! What dastards we are! At the courts of princes attendants may be found incomparably more eager to please a man than we are to please the King of Heaven."

The same Saint reduces the whole spiritual combat to two points: reflection and self-conquest.

Resolutions.

SUCCESS attends us in proportion to the efforts made, and efforts are made in proportion to resolutions taken. "According to our resolution shall be the speed of our advance."* *Imitation of Christ.* Make firm resolutions to attack such a vice, to practise such a virtue, to discharge such a duty better; enter into detail as to means and circumstances. Fix on something in your mind as a sign to bring your good purposes to your remembrance, and humble yourself before God each time that you are unfaithful.

Make few resolutions at any one time, but often renew them and keep long to the same. "We must imitate painters and sculptors, who by repeated touches of the brush, and strokes of the chisel, at length bring their work to completion." *S. Francis of Sales.*

Count upon God's help, and put your hand to the work. "So rely upon God's help as if the issue depend entirely upon thine own

* Secundum propositum nostrum cursus profectûs nostri.

exertions and not at all upon God; and in using every endeavour to succeed, labour as if God was going to do everything and thou nothing." *S. Ignatius.** Virtue supposes courage, and supposes acquired habits; courage against self, habits to be gained only by repeated acts. God gives virtue to him who asks it, inasmuch as He provides occasions for its exercise and gives the grace necessary for self-conquest.

It almost invariably happens that the Priest who has much command over himself, has much command over others as well.

Temptations.

THE most common artifices of the devil are, to blind the understanding, to disquiet the heart, to induce us to throw away our spiritual weapons one by one; he asks a little only at first in order to obtain greater concessions later; he is wont to hinder us from manifesting our temptations to our director, and to change himself into an angel of light, that he may lead us into evil under the appearance of good.

Oftentimes he pretends to have left us, like the fox who feigns death to lure his prey

* Sic Deo fide, quasi rerum successus omnis a te, nihil a Deo penderet; ita tamen iis operam omnem admove, quasi tu nihil, Deus omnia solus sit facturus.

within reach; then he suddenly reappears, and pounces on our unguarded hearts.

"Watch the serpent's head. What is the serpent's head? The first suggestion of the tempter. Trample on the head and you will feel no other allurement."* *S. Augustine.* Cut off relentlessly and without dallying whatever is for you a proximate occasion of sin. "*He who loves the danger shall perish in it.*† God will not work a miracle in your behalf; you should be the last to reckon on such interference.

As the devil is essentially a proud spirit, contempt, as S. Francis of Sales says, often rids us of the temptation and the tempter sooner than resistance: *Go behind Me, Satan.*‡

"When some foul thought assails me," S. Augustine used to say, "I fly to the wounds of Christ: there is safe shelter in the wounds of my Saviour."§

Predominant Passion.

IF ever you lose your soul, it is your predominant passion that will be your ruin.

* Caput serpentis observa. Quid est caput serpentis? Prima peccati suggestio. Caput calca, et evades ceteros motus.

† Qui amat periculum, in illo peribit.

‡ Vade retro, Satana.

§ Cum me pulsat aliqua turpis cogitatio recurro ad vulnera Christi: tuta requies in vulneribus Salvatoris.

you must swear to destroy it, for it has sworn to destroy you. The Lord said to the children of Israel: "*But if you will not kill the inhabitants of the land, they that remain shall be unto you as nails in your eyes and spears in your sides, and they shall be your adversaries in the land of your habitation.*" Numbers, xxxiii.* A nail in the eye, an arrow in the side, an undying foe; all this will your predominant passion be, if you make any terms with it.

Strike straight at the heart, at the very source of the evil. On that point concentrate all your spiritual strength. Have in mind the axioms: "Divide and conquer:"† and "Contraries are cured by contraries."‡

In the case of the vice of impurity, although austerities are very useful, yet even these are less effectual than acts of interior and exterior self-abasement.

Do not put any limit to the duration of the struggle; and never despair of success. S. Ignatius battled with vain-glory for the space of thirty years, and S. Francis of Sales with a tendency to anger for a whole lifetime. Justly has Seneca said: "We fight against vice, not

* Sin autem nolueritis interficere habitatores terrae, qui remanserint erunt vobis quasi clavi in oculis et lanceae in lateribus, et adversabuntur vobis in terrâ habitationis vestrae.

† Divide et impera.

‡ Contraria contrariis curantur.

that we may completely conquer it, but that we may not be conquered by it" *

Venial Sin.

"*He that contemneth small things shall fall by little and little.*" Eccli. xix.† Venial sin on the one hand imperceptibly dries up the fountain of grace, while on the other hand it gradually weakens the strength of the will. Suppose this double effect produced, what should we come to?

Time and means matter little to our enemy. He will devote twenty years, if need be, labouring silently and without remission, to undermine your soul. If he cannot crush you with a rock, he will stifle you under a heap of ashes; if he cannot strike you down by apoplexy, he will waste your strength insensibly by consumption.

If ever you fall into grievous sin, think not that the evil has just begun. "*Strangers have devoured his strength and he knew it not.*" Osee, vii.‡ As Father Aquaviva says: "When we have contracted a habit of venial sin, it is with us as with a worm-eaten beam; strong as it seems to the eye, it breaks as soon as any weight is laid upon it."

* Contra vitia pugnamus, non ut penitùs vincamus, sed ne vincamur.

† Qui spernit modica, paulatim decidet.

‡ Comederunt alieni robur ejus, et ignoravit.

Many, alas! after having for a long time flattered themselves that they would never go so far as to indulge their passion to the full, finding themselves suddenly fallen to the bottom of the abyss, have raised this heart-rending cry: "Ah! my God, see how I am entrapped!"

From such cases S. John Chrysostom draws this inference: "I venture to affirm, that we have less need to take pains to avoid great and heinous sins, than we have of avoiding such as are small and trifling.*"

Lukewarmness.

THE heart of the Priest cools and warms, says Lohner, like water on the fire. Water may grow cold through either of two causes: through evaporation, or the withdrawal of fuel. There are two ways of heating it again: confine it within a closed vessel, and apply fire. That which concentrates our interior warmth is retirement; that which supports it is fidelity to practices of piety. If you are desirous of guarding yourself against lukewarmness, or ridding yourself of it, you will take the means which the comparison suggests: stop evaporation by staying at home, and stir the fire by prayer.

* Dicere audeo, non tanto studio majora gravioraque peccata esse vitanda, quam parva et vilia.

S. Bernard and S. Bonaventure affirm that to bring a worldling steeped in sin to repentance is a task comparatively easy, but to excite a lukewarm Priest to fervour is little short of an impossibility. "Verily," says Cassian, "the man who has once been cast forth from the bowels of our Lord is in a worse case than the man who has never entered the Saviour's mouth; since we have an immeasurably greater loathing of what has been rejected by our stomach than of what has never been admitted into it."

To save others and to lose one's own soul! To cast out a mote from the eye of a brother, and to keep a beam in one's own! To cry out to all, "Forward!" and to stand still or even go backwards with rapid strides! Priest of God, what a picture!

Doubtful Conscience.

NEVER run so great a risk as to mount the altar steps with a doubtful conscience. Who is less likely than yourself to be under delusion as to his own state? To-day you encourage yourself to believe that all is right, with or without reason. To-morrow you will no longer feel the squeamishness of to-day, and you will go further; on the following morning you will say, "Not yet, not yet." Meanwhile who can tell the sacrileges for which you are making yourself answerable? Hasten then to quiet your mind by a good confession.

What is it that you can distrust? Is it the goodness of Jesus Christ? He it is Who says to you: "*Behold, I stand at the gate and knock.*"* "*My son give Me thy heart.*"† "*Return to Me, and I will receive thee.*"‡ "*If thou didst know the gift of God!*"§ "*If thou also hadst known, and that in this thy day, the things that are to thy peace!*"‖ Is it that you cannot depend upon your brother's charity? Like yourself, he is a physician who may fall sick in his turn, a general who may be wounded, a guide who may lose his way, a mediator who may be disgraced. He has not forgotten the advice of *S. Paul*: "*Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.*" Gal. vi.¶

Falls.

"RISE again immediately, and resume your practices of piety. This is everything; never to beat a retreat, never to yield an inch of ground to the enemy. There is

* Ecce sto ad ostium et pulso.
† Praebe, fili mi, cor tuum mihi.
‡ Revertere ad me, et suscipiam te.
§ Si scires donum Dei.
‖ Quia si cognovisses et tu, et quidem in hâc die tuâ, quae ad pacem tibi!
¶ Fratres, et si praeoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis, hujusmodi instruite in spiritu lenitatis, considerans teipsum, ne et tu tenteris.

no better way of perfecting the spiritual life than continually to begin anew. The meanest of all temptations is despondency. Surely, we are bound to have charity to ourselves, that we may be charitable to our neighbour. It is not so much through want of faith as through want of strength that our hearts consent to sin. Well then, heart of mine! friend of mine! be courageous: let us journey on, let us be more than ever on our guard, and let us look up to our help, and to our God." *S. Francis of Sales.*

It is a truth confirmed by experience that no one is so near to despair as a guilty Priest—witness Judas; and yet another truth no less certain is that no one is nearer pardon than a repentant Priest—witness S. Peter.

"As a general thinks more of the soldier who, after flying before the enemy, returns and boldly confronts the foe, than of him who has never turned his back; so God oftentimes loves those more, who, after falling away, serve Him with greater fervour, than such as, always free from mortal sin, show themselves lukewarm in His service."* *S. Gregory.* S. Bernard adds: "The just man rises from

* Sicut dux in praelio plus eum militem diligit, qui post fugam reversus hostem fortiter petit, quam illum qui nunquam terga praebuit; sic Deus saepe illos plus amat qui post peccatum ferventiùs illi servierunt, quam qui, peccato mortali non commisso, tepidos se in ejus servitio exhibuerunt.

a fall stronger than before, and in a wondrous way sin itself co-operates in perfecting his virtue. . . . Does not that fall concur in bringing about good, which makes us humbler and more wary?"*

* Justus a casu resurgit fortior, et miro quodam modo ipsum peccatum in justitiam cooperatur . . . . Nonne cooperatur ille casus in bonum, unde et humiliores efficimur et cautiores?

DEVOTIONS.

The Sacred Heart.

" HY cannot I make known to the whole world all that I know of this sweet devotion? I believe that there is no exercise belonging to the spiritual life better calculated to raise a soul speedily to the highest perfection. Our Lord has shown me treasures of love and of graces, which He has in store for those who shall devote themselves to giving and procuring for His Heart all the honour and all the love they possibly can; treasures so vast, that it is beyond my power to express what I feel concerning them. He has given me to understand that they who labour for the salvation of souls shall be singularly successful, and shall possess the secret of touching the hardest hearts, if they are themselves penetrated with a tender devotion to this Sacred Heart.

"Jesus Christ has further assured me that He is particularly pleased to see the interior sentiments of His Heart honoured under the figure of this Heart of flesh; and that He wishes this representation to be publicly exposed to view; in order, He added, that the hard hearts of men may be touched. He promised me that He would shed in abundance the treasures of graces, with which His Heart is filled, upon

the hearts of those who shall do Him honour; and that in every place where this image shall be particularly venerated, it shall draw down every kind of blessing.*

"The Sacred Heart is a casket full of graces. Our confidence is the key. Oh! how sweet it is to die, after having kept up a constant devotion to the Heart of Him who is to be our Judge!" *Blessed Margaret Mary Alacoque.*

Our Lady.

IMPOSE upon yourself the labour of love, to recite the *Angelus* thrice a day at the sound of the bell, and the whole Rosary twice a week.† In the pulpit and confessional be on the watch to seize every opportunity of saying a word in praise of our Blessed Lady, and of spreading devotion to her.

* It is to be wished that a picture of the Sacred Heart were to be found in every public Church. In the choice of the picture the effect upon the congregation should be considered rather than artistic merit. Where oil paintings cannot be procured on account of the expense, the chromolithographs published at Vienna some years ago, of the Sacred Heart of Jesus and the Immaculate Heart of Mary, are well adapted for the use of chapels, and their price places them within the reach of the poorest Mission. A supply of Oleographs would be created if a demand for them arose.—Ed.

† The Author is evidently recommending the daily recital of five decades; in other words, of a third portion of the whole Rosary.—Ed.

It is a pious custom to ask our Lady's blessing before taking any important step, as also to salute her by bowing to her image on entering and on leaving the house. From her exalted throne she returns the salutation, and blesses us. M. Olier relates that our Lady said to him one day: "Make a vow to offer the holy Sacrifice of the Mass every Saturday to thank Jesus for having chosen me for His Mother." What an honour, to help such a Mother, to pay such a debt to such a Son!

When you have committed a fault, beg of her to pardon you; Jesus will hold Himself bound to ratify the absolution which Mary has given. We men have the Son to plead our cause before the Father, and the Mother to plead our cause before the Son. Christ shows His side and His wounds to His Father; Mary shows Christ her bosom and her breasts, nor can she possibly meet with a refusal, when those wondrous memorials of His clemency and of His love meet together and plead more eloquently than any tongue."* *Arnold of Chartres.*

Never forget the deep and painful wound which you inflicted on her heart upon Calvary.

* Habet homo mediatorem causae suae Filium ante Patrem, et ante Filium Matrem. Christus Patri ostendit latus et vulnera: Maria Christo pectus et ubera, nec potest ullo modo esse repulsa, ubi concurrunt et orant omni linguâ disertiùs haec clementiae monumenta et charitatis insignia.

"*Forget not the groanings of thy mother.*"* Eccli. vii.

S. Joseph.

IF you want to succeed in all your undertakings, and never fail in any, make use of the secret which, as S. Teresa assures us, never fails: commend what you do to S. Joseph. "I do not remember," she says, "having ever asked anything of S. Joseph which I did not obtain. It seems that God grants other Saints the grace to help us in certain necessities; but I know by experience that S. Joseph comes to our aid in all. I beg in the name of God, that those who do not believe what I say, will give my plan a trial."

The spirit of prayer; prompt and blind obedience to the orders of superiors; the love and imitation of Jesus Christ and our Lady; a happy death: such, above all, are the graces which we should ask through the intercession of S. Joseph.

The Guardian Angels.

SAY every day the prayer "*Angele Dei.*"† In matters of difficulty conjure your good angel to arrange the business with the

* Gemitus matris tuae ne obliviscaris.

† Angele Dei, qui custos es mei, me tibi commissum pietate supernâ, hodie et semper, custodi, illumina, rege et guberna.

good angels of those with whom you have to deal. When travelling, salute the Guardian Angels of the parishes through which you pass.

Alone or in company never fail in the respect due to your Angel Guardian.

"Every creature naturally loves its like, and so the chaste Angels have a more special love for chaste men."* *S. Bonaventure.* "O sweet converse! O delicious colloquy! O bewitching discourse between a Virgin and an Angel! O noble fellowship of an Angel and a Virgin!" *S. Thomas of Villanova.* "Chastity is sister to the Angels."† *S. Augustine.*

Patron Saints.

FREQUENTLY invoke your own Patron Saint, and the Patrons of your parish, and of the diocese. God has entrusted to their hands many special gifts which it is their office to make over to you.

Do not neglect the beautiful practice of choosing a Patron for each month. Urge yourself to imitate the virtue for which the Saint

* Cum naturaliter omne animal diligat simile sibi, etiam Angeli casti homines castos familiariùs diligunt.

O dulce colloquium! O suavem dialogum! O gratam nimis confabulationem Virginis et Angeli! O qualis societas, Angelus et Virgo!

† Virginitas est soror Angelorum.

was most remarkable. Offer Mass on his feast, to thank God for the graces which He has granted to your Patron.

Some very holy persons have been privileged at the hour of death, to see all their monthly Patrons come to receive their soul.

The Souls in Purgatory.

GIVE a large share of your Mementos to your deceased relations, friends, fellow-labourers, and parishioners. Remember in particular those who were your penitents, or to whom you may have given scandal.

Every year have a solemn service for the repose of your deceased predecessors. Induce the people of the parish to erect a suitable monument to their memory. You yourself will receive relief and honour in proportion to your solicitude in procuring relief and honour for others.

Offer a Mass now and then for the souls in Purgatory who are the most abandoned. Our Lady will repay you a hundred-fold the fruit of your charity. If you are known to be no money-seeker, make no difficulty about recommending families to have Masses said for their deceased members.

"As for the poor who leave behind them so little that they cannot be buried at their own

expense, let such be buried without charge; and let the usual lights be provided, if need be, at the cost of the Priests who had care of the deceased, or of some pious Confraternity, according to the custom of the place."* *Roman Ritual.* Benedict XII. and Benedict XIV. both beg a Mass for these destitute souls, as an alms. Always perform with faith, gravity, and exactness, "the sacred ceremonies and rites which, according to ancient traditions and the decrees of the Supreme Pontiffs, our holy mother the Catholic Church makes use of in the interment of her children; for they are true religious rites, signs of Christian piety, and wholesome suffrages in behalf of the faithful departed."† *Roman Ritual.* See that your burial-ground be always well kept.

* Pauperes vero quibus mortuis nihil aut ita parum superest, ut propriis impensis humari non possint, gratis omnino sepeliantur, ac debita lumina suis impensis, si opus fuerit, adhibeant sacerdotes ad quos defuncti cura pertinet, vel aliqua pia confraternitas, si fuerit juxta loci consuetudinem.

† Sacras caeremonias ac ritus, quibus ex antiquissimâ traditione et Summarum Pontificum institutis Sancta Mater Ecclesia Catholica in filiarum suarum exequiis uti solet, tanquam vera religionis mysteria, Christianaeque pietatis signa et fidelium mortuorum saluberrima suffragia.

Personal Feast Days.

CELEBRATE at their proper times the anniversaries of your Baptism, your First Communion, your Ordination, and your Installation in the parish. In this last commemoration your flock should take part.

To keep the anniversary of your Ordination well, it would be of service to read and meditate on what has been so magnificently expressed of the Priesthood in the *Manuale Ordinandorum*.

"When the annual day of our Ordination comes round, we should more than ever ponder the dignity of our charge, even as though it were then first laid upon us."* *S. Augustine.*

"This is the day on which I was consecrated to God for the service of souls. I solemnise this day, every year, with all the affection of which I am capable, consecrating myself anew to my God." *S. Francis of Sales.*

Indulgences.

DO not trouble yourself with bitter and useless wailing at the thought of the hour when God's justice shall claim its rights.

* Cum dies anniversarius nostrae ordinationis exoritur, tunc maximè honor hujus officii tanquam primo imponatur, attenditur.

To excite one's self to gain indulgences is in some manner to gather up the tears shed by Jesus Christ, His sweat and the drops of His Blood which were about to be wasted, to present them as a ransom to the Sovereign Judge.

At each Confession renew your intention of making it serve for the indulgences which may be gained during the week. Every morning propose to yourself to gain during the day all such as are within your reach; and if any of these be applicable to the souls in purgatory, fix upon some soul to whom you charitably please to yield your rights.

According to the teaching of theologians, the act of renunciation by which we forego the fruit of indulgences in favour of a soul in Purgatory, is so noble and so heroic, that it obtains for him who makes it, all the advantage that he sacrifices, and secures him a great additional store of merit.*

The Stations, or Way of the Cross.

DO not refuse yourself the consolation of making the Stations of the Cross at least once a month. Twenty-two Sovereign Pontiffs have written on and approved this devotion,

* Priests who make the *Heroic Act* in favour of the souls in Purgatory, have the right that every altar at which they say Mass is a *Privileged Altar*. See the *Raccolta*, 1857, p. 329; and the chapter on the *Last Sickness* in this work.—Ed.

have recommended it and enriched it with numerous indulgences.

Innocent XI. has annexed to it all the indulgences granted, at different times, by his predecessors in the Chair of S. Peter to those who visit all the holy places in Palestine, and Benedict XIV. declared it to be so excellent and profitable, "that no remedy can be found equally powerful, to heal the wounds of conscience which human weakness daily receives through sin, or to purify the mind and inflame it with divine love."*

Blessed Leonard of Port Maurice, when engaged in giving his missions, observed a marked difference between those parishes in which the Way of the Cross was held in honour, and those in which it was neglected. "This devotion," he said, "is the most excellent of all devotions, it is their Mother and their Queen, a scourge of sin, and the very best preservative against the contagion of impurity and libertinism."

The Scapular.

WEAR the Scapular with faith and respect, by night no less than by day, in health and sickness, in life and in death.

* Ut nullum reperiatur tam efficax remedium, ad curandum conscientiae vulnera, quibus infirmitas humana quotidie per peccatum sauciatur, necnon ad purgandam mentis aciem divinoque amore inflammandam.

Never leave it off under any pretext. In temptations and perils, press it to your heart with confidence and love.

One of the most learned Popes that the Church has ever had, Benedict XIV., in his work, *De Canonizatione Sanctorum*, maintains and proves the truth of our Lady's apparition to S. Simon Stock, and consequently the authenticity of the declaration: "This habit is a sign of salvation . . . . Whoever dies in it shall not suffer the eternal fire."*

Yes, Blessed Mother! I believe that thou art powerful enough to be able, and merciful enough to be willing to obtain for me, were it even by a miracle, the grace not to be surprised by death in the state of mortal sin; I believe that thou art a Mother so good, as really to have made and really to deign to fulfil that solemn promise in behalf of thy chosen children: "I their Mother will . . . . set them free on the Saturday after their death."†

* Signum salutis . . . . in quo quis moriens, aeternum non patietur incendium.

† Ego Mater sabbato post eorum obitum . . . . liberabo.

VIRTUES.

Faith.

DO not without cause expose yourself to the risk arising from intercourse with unbelievers; but do not hesitate on occasion to defend your faith, boldly and without human respect. Whenever the interests of truth are involved, Catholicity is essentially intolerant. "*One Lord, one Faith, one Baptism, one God.*"* Ephes. iv.

A priest ought to adopt with perfect confidence every practice which the Church recommends, and to obey her regulations with filial submission. No murmurings against the severity of the law, no restless inquiries into the motive for it, no censorious reflections upon whether it is opportune. None of those phrases which are heard from the lips of rebels only: "It is a piece of tyranny, downright despotism—altogether arbitrary."

The encyclical letter of his Holiness Pius IX. (21st of March, 1853) and its condemnation of the anonymous pamplet entitled, *Sur la*

* Unus Dominus, una fides, unum baptisma, unus Deus.

situation présente de l'Eglise gallicane relativement au droit coutumier, show us clearly enough what are the views and wishes of the Head of the Church with regard to certain opinions and certain practices.

"As the members are united to the head, so ought we to be united to our Head, the Roman Pontiff, and to the Apostolic Chair, from which we should seek to learn what to believe, what to think, and what to hold."* *S. Cyril of Alexandria.*

Hope.

NEVER despair of God's grace, whether for the conversion of sinners, or for your own sanctification, or for the success of your undertakings. You know how much some slight mistrust cost Moses, and Zachary the father of S. John the Baptist.

"*Let not your heart be troubled, nor let it be afraid.*" "*You believe in God, believe also in Me.*" "*Have confidence, I have overcome the World.*"† Jo. xiv. Such are the terms in which

* Oportet nos tanquam membra inhaerere capiti nostro Romano Pontifici, et throno apostolico, ex quo nostrum est quaerere quid credendum, quid sentiendum et quid tenendum sit.

† Non turbetur cor vestrum, neque formidet . . . . . Creditis in Deum, et in me credite . . . . . Confidite, ego vici mundum.

Jesus Christ charged His Apostles with their mission. He strengthens their courage, and above all other things, recommends them to have confidence in Him.

"In nothing is the Omnipotence of the Word more clearly manifested than in this, that He makes all those who place their hope in Him omnipotent."* *S. Bernard.* "The more hopeless our case, the more ought we to trust in God: when help of man fails, then help from Heaven is at hand. . . . Whoever has much fear of men will never achieve much for God."† *S. Ignatius.*

Discouragement invariably arises either from weakness of mind or from want of faith. It takes away all that vigour which the Priest so much requires, and confines him within a magic circle which he is powerless to go beyond. He has lost heart, because he fails in what he does; he is sure to fail, because he has lost heart.

"In the affairs of God, the word *difficulty* is put into our mouths by the devil only. In these matters we can hope for success only in proportion to the difficulties and embarrassments with which our work is beset. You will enjoy great peace of mind when you are en-

* Nil omnipotentiam Verbi clariorem reddit, quam quod omnipotentes facit omnes qui in se sperant.

† Tanto plus sperandum in Deo, quanto res magis videntur desperatae: ubi deficiant humana, ibi praesto sunt auxilia divina . . . . . Qui multùm metuit homines, grande aliquid pro Deo nunquam conficiet.

gaged in a work which is really good, which must be done, and which will remain undone unless done by yourself." *M. Bourdoise.*

Love of God.

IF you had many hearts to give to God, the blessing of creation would claim one, redemption another, the priestly character a third, the heavenly bliss promised you a fourth. You have one heart only. Can you refuse God that one? If centuries of life were before you, would it be too much to spend them all in thanksgiving for so many graces? You have but one life, that life is short. Can you think of dividing it between God and creatures? "There is nothing sweeter than to love God with such a love as leads us to endure much for His sake."* *S. Ignatius.* "Love does great things, and counts them small, does many things and counts them few."† *S. Thomas Aquinas.*

"If I knew," said S. Francis of Sales, "that there was a single fibre in my heart which did not beat for God, I would tear it out at once:

* Nihil suaviùs est quam amare Deum, ita ut ex amore illius multa patiaris.

† Amor operatur magna, et reputat parva, operatur multa, et reputat breve.

and if I thought that my whole heart did not bear the impress of Jesus crucified for my sake, I would not keep it in my breast for a moment."

"Every one," says S. Augustine, "becomes identified with the object of his love: You are that which you love; if you love earth, you are earth; if you love God—what shall I say—you are God."* What then is the heart of a Priest who lies prostrate on the ground, and begs for filth as an alms? A star without light, a fire without heat, a scandal to mankind, a monster in the world.

To conclude: without the practice of mental prayer never hope to burn with the love of God. In prayer alone is the mind raised and purified, that it may know and contemplate the divine perfections, at the same time that the heart is opened and expanded so as to embrace, to clasp close, to make our own, the Almighty God.

Chastity.

IN order to preserve the virtue of chastity untouched, often ponder its privileges.

It raises us to a rivalry with the Angels: "Just as purity makes man equal to the Angels,

* "Hoc es, quod diligis; si terram diligis, terra es; si Deum diligis, quid vis ut dicam, Deus es."

indeed makes him more than an Angel, so does sensuality brutalise man, and, so to speak, degrade him far below the brute creation."* *Eusebius.* "If you persevere in unsullied chastity, you shall be as an Angel in the sight of God, and like God in the sight of men."† *Sixtus III.*

Chastity raises us to the understanding of the highest mysteries: "Chastity soars above the clouds, the skies, nay, the very Angels and stars of heaven, finds the Eternal Word in the bosom of the Father, and drinks in His sweetness with its whole heart."‡ *S. Ambrose.* "The faithful soul preserving her chastity is advanced so far as to be able to form in herself, as in a most clear mirror, a likeness of the God of all purity."§ *S. Basil.*

Chastity makes our soul abound with joy. "How sweet did it at once become to me, to be without the sweetness of those trifles! What I dreaded to be parted from was now a joy to part with, for Thou didst cast them

* Sicut virginitas hominem aequat angelis, imo plus eum facit quam angelum; ita luxuria hominem bestificat, et, ut ita dicam, multo prejorem bestiâ ipsum facit.

† Si in virginitatis integritate permanseris, eris apud Deum ut angelus, apud homines ut Deus.

‡ Virginitas nubes, aera, angelos, sideraque transgrediens, Verbum Dei in ipso sinu Patris invenit et toto hausit pectore.

§ Fidelis anima virginitatem suam custodiens ad id provehitur, ut similitudinem incorruptibilis Dei in se, velut speculo mundissimo, consequatur.

forth from me, Thou true and highest sweetness : Thou didst cast them forth, and in place of them didst Thyself enter in, sweeter than all pleasure."* *S. Augustine.* Nothing so delights the faithful heart, as a conscience untarnished by any impure stain. To have overcome pleasure is the highest pleasure : nor is there any victory greater than that which is won over the passions"† *S. Cyprian.*

Chastity unites us to Jesus by a certain mysterious tie : "Although all souls are spouses of Christ, Virgins are such in a far more special manner ; for as man and wife are one flesh, so is the flesh of virgins more than of any others like the flesh of Christ."‡ *S. Antony of Padua.* "Jesus is the fruit borne by holy Virginity ; He is its glory and reward : Holy Virginity brought Jesus into the world, to Him is she spiritually wedded ; by Him she is adorned as lovely, made fruitful that she

* Quam suave mihi subito factum est, carere suavitatibus nugarum, et quas dimittere metus fuerat, jam dimittere gaudium erat : ejiciebas enim eas a me, vera tu et summa suavitas, et intrabas pro eis omni voluptate dulcior.

† Nil animam fidelem sic delectat, quam integra immaculati pudoris conscientia. Voluptatem vicisse, voluptas est maxima : nec ulla est major victoria, quam ea quae de cupiditatibus refertur.

‡ Cum omnes animae sponsae sint Christi, specialiùs tamen virgines ; quia sicut sponsus et sponsa sunt una caro ita caro, virginum carni Christi veriùs se conformat, quam aliorum.

may remain inviolate, crowned that she may reign glorious for evermore."* *S. Fulgentius.*

Religion.

DO not speak with levity of holy things, and never misuse the words of Scripture in jokes savouring of irreverence. Let all that concerns religion—the sound of the Church-bells, the sight of a picture, of a Crucifix, of a Church—awaken in you some pious thought. Always call up the spirit of faith when you make the sign of the Cross; bend the knee or bow the head when you recite the prayers which precede and follow the offices of the Church, or when you perform the least ceremony; maintain in yourself a perfect conviction that in what concerns the service of God nothing can be small; that perfection does not consist so much in great things as in small, that to be faithful in little things is indeed itself a great thing, and that small things pave the way to great things and support the very greatest.

"If you are desirous of praising God unceasingly, do well whatsoever you do, and you have praised Him without ceasing."† *S. Augustine.*

* Jesus sanctae virginitatis fructus, decus et munus, quem temporaliter sancta virginitas perperit, cui spiritualiter nubit, a quo decoratur ut pulchra, faecundatur ut perseveret intacta, coronatur ut regnet perenniter gloriosa.

† Vis semper laudare Deum? Benè fac omnia quae facis, et semper laudâsti Deum.

It would be impossible to reckon up all the graces of which a Priest may deprive himself and his flock by hurrying through his duties or performing them merely from habit.

Obedience.

"BE subject to your Bishop, and cherish him as the father of your soul."* *S. Jerome.* "Obey your Bishop as Jesus Christ obeyed His Father: for it is a dreadful thing to withstand such."† *S. Ignatius, Martyr.*

If you are not on your guard, the habit of reading the daily papers will teach you to criticise everything, and to keep the whole hierarchy in order from the highest to the lowest: like a second Absalom, you will labour to break down the authority of your own father. Punishment will soon overtake you: "*By what things a man sinneth, by the same also he is tormented*"‡ Wisdom ix. "*Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*"§ Deuteron. xix. You will meet with the same unruliness on the part of your parish-

* Esto subjectus pontifici tuo, et quasi animae parentem suscipe.

† Episcopum sequamini, sicut Jesus Christus Patrem: terribile est enim tali contradicere.

‡ Per quae peccat quis, per haec et torquetur.

§ Non misereberis ejus, sed animam pro animâ, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede exiges.

ioners, with the same foregone conclusions, with the same churlish and censorious spirit; and what right will you have to complain? Master the full meaning of that saying of S. Augustine: "It is right that the lower be subject to the higher, so that he who would have his inferior subject to himself, must first subject himself to his own superior. Confess order, seek peace. Be thou subject to God, the flesh to thee. What is more reasonable? What more beautiful? Thou to the greater, the less to thee. Do thou serve Him who made thee, if thou wouldst be served by things which were made for thee."*

The Priest whose murmurs sow dissension between inferiors and superiors, may be compared to that ghastly and terrible instrument which has been devised for severing the head from the body.† "*Such a one do thou also avoid.*"‡ 2 Tim. iv.

Do not thrust yourself into business which

* Expedit inferius subjici superiori, ut ille qui subjici sibi vult id quod est inferius, se subjiciat superiori suo. Agnosce ordinem, quaere pacem. Tu Deo, tibi caro. Quid justiùs? Quid pulchriùs? Tu majori, tibi minor. Servi tu ei qui te fecit, ut tibi serviat quod propter te factum est.

† It should be observed that this very forcible allusion to the guillotine loses more than half its strength, in this country, as we never see the instrument and seldom hear it spoken of. To a Frenchman no image could more powerfully express the sin of those who are guilty of stirring up dissension between superiors and subjects.—ED.

‡ Quem et tu devita.

belongs not to your charge; mind your own work. The mania for hazarding conjectures is the source of a multitude of evils. Superiors are helped in governing prudently by three advantages which you do not possess; 1°, a general view of the public good; 2°, a knowledge of their own subjects; and 3°, those special graces which God grants to His Vicegerents.

You are aware that the enactments of the diocese may be real laws, not mere counsels; even though no penalty be attached to the infringement of them, or though the penalty be held out merely *in terrorem*. *Council of Trent*, *Session* xxii.

Charity to Fellow-labourers.

PRIESTS are Christ's Vicars. Who honours a Priest, honours Christ, and who dishonours a Priest of Christ, dishonours Christ in the person of His Priest and Vicar."* *S. John Chrysostom.* "Of all the members of the body," says S. Gertrude, "the tongue alone is privileged to be the repository of the precious mysteries of Jesus Christ. Whoever, then, receives Jesus Christ without making an act of sorrow for faults of the tongue, is like one who should heap up stones at the threshold

* Sacerdotes Christi vicarii sunt, et qui honorat sacerdotem, honorat Christum; et qui injuriat Christi sacerdotem injuriat Christum, cujus est vicarius et sacerdos.

of his house, to hurl them at his approaching friend." "It is really surprising," says S. Francis of Sales, "that every one is so watchful to preserve purity, and so little anxious about the purity of charity. There is so much impure and tainted charity! Such is that which offends against the true love of God and our neighbour under the pretence of charity itself: this surely is treachery unmatched."

With regard to reports which come to you concerning your fellow-labourers, make it a rule, if you are in any authority over them, to let one half pass unnoticed, to examine the other half carefully, and even then, to look with mistrust upon half of that which has undergone your scrutiny. How frequently does it happen that the slothful Priest exaggerates and spreads abroad the real or supposed indiscretions of the zealous Priest, in order to throw a veil over his own shortcomings, and turn aside the public gaze from himself. If you are not in authority over the accused, then imitate the great Constantine. "If I had seen with my own eyes one of God's Priests committing a sin, I would have taken off my cloak to cover him lest he should be seen by others."*

Instead of burying your nails in the bleeding wounds of your brothers, to tear them open

* Si propriis oculis vidissem sacerdotem Dei peccantem, chlamydem meam exspoliarem et cooperirem eum, ne videretur,

wider and infect them with venom, pour into them the oil and wine of a forbearing charity; then examine before God whether you have not been formerly, or are not even now, guilty of a like fault; finally, impose upon yourself, for their sake and your own, a severe and heavy penance.

Let the Priest of the neighbouring parish, the Priest who is in need, the Priest who is on a journey, be always welcome at your door. We are never impoverished by entertaining Jesus Christ in the person of His Ministers.

Humility.

S. BERNARD defines humility to be, "a virtue by which a man becomes vile in his own eyes from a thorough knowledge of himself."* Thomas a Kempis adds: "The highest and most useful lesson, is a true knowledge and contempt of self."† This virtue is so indispensable to a Priest, and the contrary vice is so great an obstacle to grace, that at times God does not hesitate to let us fall into shameful sins, in order to restore us

* Virtus quâ homo verissimâ sui cognitione sibi ipsi vilescit.

† Haec est altissima et utilissima lectio, sui ipsius vera cognitio et despectio.

to ourselves, and efficacy to our ministrations.

The demon of pride, the demon of incontinence, the demon of despair, are three labourers that never grow weary; the first plays into the hands of the second, and the second into the hands of the third.

When raised to some post of dignity, remember these words of Holy Writ: "*The greater thou art, humble thyself in all things;*"* and again; "*He that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth.*"†

Be on your guard against that arrogance and harshness of manner, which is frequently contracted by those who are habitually exercising authority over others.

When you have to bear the brunt of calumnies and persecutions, ponder these words: "*Jesus held His peace.*"‡ "*I have not turned away My face from them that rebuked Me, and spat upon Me.*"§

When your fellow-labourer succeeds better than yourself, and every one awards him the palm, say with the Apostle: "*So that by all means Christ be preached, in this I rejoice, yea, and*

* Quanto magnus es, humilia te in omnibus.

† Qui major est in vobis, fiat sicut minor: et qui praecessor est, sicut ministrator.

‡ Jesus autem tacebat.

§ Faciem meam non averti ab increpantibus et conspuentibus in me.

*will rejoice :"** or with Moses: "*Oh, that all the people might prophesy, and that the Lord would give them His spirit !"*†

Devote yourself as far as you are able with no less eagerness and heartiness to the more obscure works of the ministry than to those actions which are showy in the eyes of the world.

Disinterestedness.

AVARICE and gluttony are vices, concerning which allusions of the grossest nature are frequent, and which can go hand in hand with all the outward appearances of piety. S. John Chrysostom speaks of the former as: "The worst of all passions, an incurable malady."‡

Take care never to give occasion for your being suspected of speculating in cradles and coffins, and making a trade of prayers and blessings. Hence you must not be rigorous in exacting the usual remuneration for your services, and you must debate seriously within yourself, whether in receiving certain offerings or in examining certain of your functions you do not betray somewhat of the money-making spirit. Let it be known that you give alms,

* Dum omni modo Christus annuntietur, in hoc gaudeo, sed et gaudebo.

† Quis tribuat ut omnis populus prophetet, et det eis Dominus Spiritum suum ?

‡ Passio omnium pessima, incurabilis morbus.

and give abundantly in proportion to your means. The Priest who gives the most is, nearly always, the Priest who works the most conversions.

Make no delay in remitting to the proper destination all deposits entrusted to your care.

Do not debase yourself before God and men, so far as to solicit a more lucrative post, speaking and writing with that end in view, and begging others to help you in this, both by word of mouth and by letters. The age in which we live, in its worship of material things, has allowed the introduction of a vile phrase: "To marry a fortune;" perhaps it may be possible that some similar expression should come in time to be in vogue among the clergy.

Should the Bishop think it necessary to alter the limits of your parish, submit with resignation if you cannot with gladness. If you raise an outcry, no one will fail to see the real motive of your opposition.

S. Charles Borromeo, when appointing a Priest to a benefice, would never say: "I give you this parish;" but always, "I give you to this parish." Long before him, S. Bernard had said: "Good shepherds do not feed their flocks that they themselves may have food to eat, but they take their own food that they may be able to feed their flocks."* In other words,

* Non pascunt boni pastores ut comedant, sed comedunt ut pascant.

a parish is not a herd to be milked, but a herd to be fed.

Modesty.

In *looks*. "In many cases we have no right even to gaze upon that which we have no right to desire."* *S. Gregory*. "What we see not, we covet not." *S. Francis of Sales*. "It is through the eyes that love's arrow makes its way into the soul."† *S. Bernard*. "The eyes are ravishers which carry us off into sin."‡ *S. Jerome*. One day, S. John Chrysostom noticed that a Priest in the sanctuary was staring wantonly at a certain lady, and straightway he drove him from the altar, as unworthy to stand and minister in that holy place.§

2. *In words*. "Our tongue is the tongue of Christ. Let us then learn to speak like our King, and to use the language which He uses."‖ *S. John Chrysostom*. Never speak of sins against the angelic virtue, unless necessity or undoubted utility require you to do so, and then let your words be as modest and as few as possible. Alas! how often, under some

* Non licet intueri quod non licet desiderare.

† Per oculos intrat ad mentem sagitta amoris.

‡ Oculi quasi quidam raptores ad culpam.

§ Petulanter oculos suos in mulierem conjicientem protinùs ab altari illum amovit, ut pio loco et officio indignum.

‖ Lingua nostra lingua est Christi. Discamus igitur ita loqui ut rex noster, et eâ linguâ verba proferre quâ ipse utitur.

frivolous excuse, does our poor nature seek to indemnify itself, to go just one step; "to have," as S. John Chrysostom says, "at least some little gratification."* S. Charles Borromeo sent away one of his servants for reporting to him in unbecoming language a crime that had been committed in the city.

3. *In gait.* "Clerics, whose life is not the life of worldings, ought not to walk at large with their eyes roving, with their tongue unbridled, with a haughty gait, finical and dandified manners; but they should show modesty and simplicity of mind, by the simplicity of their dress and bearing."† *Council of Mayence.* According to the saying of S. Clement, the Priest is "under God, the God of earth:"‡ And S. Ambrose calls modesty the sister and handmaid of chastity.

Mortification.

NOTHING can be truer than these two maxims: 1°, "They who do all that is lawful will soon do more than is lawful."§

* Voluptatis habere nonnihil.

† Clerici a vulgari vitâ seclusi, non vagis oculis, non effraeni linguâ, aut petulanti fluidoque gestu, tumidoque gressu incedant, sed pudorem et verecundiam mentis simplici habitu, incessuque ostendant.

‡ Post Deum terrenus Deus.

§ Citò facient quae non licent, qui faciunt omnia quae licent.

Clement of Alexandria. "All holy men make it a practice, in order that they may be ever far from what is unlawful, to deprive themselves oftentimes of what is lawful. . . . Whoso wishes to avoid slipping gradually into a breach of the law, let him deny himself what is within the law."* *S. Gregory. Dialogues, Book the Fourth.* 2° John of the Cross used to say: "If any one speaks slightingly of corporal penances, do not believe him, even if he have the gift of miracles." And S. Charles Borromeo adds: "You will never attain to purity of heart, unless by mortification of the body you afflict yourself, and curb all your senses."†

A hermit was once asked why he treated his body with so much severity. He gave this answer: "I ill treat one who ill treats me."‡ S. Hilarion, according to the account given by S. Jerome, used to upbraid his body in these words: "I will teach thee, thou stubborn beast, not to kick. Thy food shall not be corn, but chaff. I will bring down thy spirit by hunger and thirst. I will lay on thee a heavy burden, I will take care that both summer and winter thou shalt have more cause

* Habent quippe sancti viri hoc proprium: nam ut semper ab illicitis longè sint, a se plerumque etiam licita abscindunt . . . . qui ad illicita declinare noluerit, a licitis se custodiat.

† Castimoniam nunquam assequêris, nisi te carnis maceratione afflictaveris, sensus omnes compresseris.

‡ Vexo eum qui me vexat.

to think how to satisfy thy craving hunger, than thy lustful desires."*

There are many demons that can be cast out only by fasting and prayer. The devils sometimes meet with a Priest who has recourse to numberless contrivances to escape any little annoyance, who constantly thinks of his health, and speaks to every one about it, invariably managing to have the most delicate food, and the softest bed; who expects every trouble to keep far from him, and every sickness to have a speedy cure; a Priest who moans and groans under the least suffering. They rejoice at the sight, and exclaim: This is just the sort of a Priest that suits our tastes. They have no more fear of such a man, nor of the efforts he makes against them, than if he were merely beating the air.

"My dear Brother," said S. Francis Xavier, to one of his penitents who had confessed a multitude of heinous sins, "say one *Our Father*, and one *Hail Mary;* the rest I take upon myself." It was by disciplining himself to blood that the Saint endeavoured to pay the balance of the debt due to the Divine Justice.

* Ego te, aselle, faciam ut non calcitres, nec te hordeo alam, sed paleis: fame te conficiam et siti, gravi onerabo pondere, per aestus indagabo et frigora, ut cibum potiùs quam lasciviam cogites.

ROCKS AND SHOALS.

Idleness.

IF a Priest really means to hold his ground, it is not enough that he should have piety, it is not enough that he should have love of labour, he must, if we may so say, have a very passion for work. "*For idleness hath taught much evil.*"* Ecclus. xxxiii. 29. "Idleness is a sink of bad thoughts and of all temptations."† *S. Bernard.* "If you do not read, if you do not study, your mind will slumber from weariness, and your enemy will scoff at the sabbaths of your soul . . . Where there is no tincture of letters, leisure, as S. Jerome remarks, is the tomb of a living man."‡ *Peter of Blois.* "Always be doing something, so that whether God or the devil come to you, you may be found with your hands full: the busy monk is assailed by a single demon, the idle monk is brought to utter ruin by a countless

* Multam enim malitiam docuit otiositas.

† Cogitationum malarum et omnium tentationum otiositas est sentina.

‡ Si non legis, si non studueris, dormitabit anima tua prae taedio, et hostes tui animae tuae sabbata deridebunt. Otium siquidem sine litteris est, sicut dicit Hieronymus, vivi hominis sepultura.

host."* *Maxim among the Fathers of the Desert.* The idle Priest who does nothing, or who occupies himself with busy nothings—who spends his time in wandering to and fro, never stopping anywhere unless where some amusement is going on, or there is some newspaper to read—ought to apply to himself the words of S. Bernard: "The time that is flying past us, returns to us no more, and the foolish man takes no account of what he is losing. 'We like chatting,' they say, 'just to pass the time.' Indeed! to kill that time which your Creator in His mercy deigns to give you that you may do penance, gain pardon for the sin, get an increase of grace, and merit the glory of Heaven!"†

"So many and so weighty are the duties of pastors, that a Priest who really performed even one third part of them, would be regarded by all as a saint; while if he were content with doing this alone, he would not escape from hell."‡ *Father Avila.* If we are to give

* Facito semper aliquid operis, ut te Deus aut diabolus inveniat occupatum: operans monachus ab uno daemone pulsatur, otiosus vero ab innumeris devastatus.

† Volat tempus irremeabile, nec advertit insipiens quid amittat. Libet confabulari, aiunt, donec hora praetereat. O donec hora praetereat, quam tibi ad agendam poenitentiam, ad obtinendam veniam, ad acquirendam gratiam, ad gloriam promerendam miseratio Conditoris indulget!

‡ Tot tantaeque sunt pastorum obligationes, ut qui vel tertiam earum partem reipsâ impleret, sanctus ab omnibus aestimaretur, cum tamen eo solo contentus gehennam non sit evasurus.

an account of every idle word, how much more of so many hours and years, which are due of right to the service of the Church.

Idleness has its beginning in the neglect of order. As long as we work with method, we labour, and fulfil all our duties, with ease, fidelity and merit. As soon as we begin to neglect our rule, everything gets into confusion, we walk blindfold, we lose ground, and before very long we fall so low, that we all but despair of ever being able to rise again.

Morbid Activity.

NEVER allow yourself to be so deeply absorbed in the works of the ministry as to lose sight of your own soul. "If you give all your life and energy to action, and no time to reflection, can I praise you? In this I cannot praise. . . . If also you are ready to put yourself at the disposition of every one, as he did, who became all things to all men, I praise your charity, only let it be universal. But how can it be universal, if it exclude yourself? You also are one out of the race of men. After all, what doth it avail you, according to the word of the Lord, if you gain all men to Him, and lose no one but yourself? . . . . He then is no wise man, who is not wise in his own case. The wise man will be wise for himself, and will be the first to draw water

from his own well."* *S. Bernard, De Consideratione.* Remember, moreover, that if your ministry is void of spirit and unction, you will run much and make small advance: "Truly action itself is the loser, if not preceded by reflection. . . . . If you know not yourself, you shall be like one that begins to build but lays no foundation, rearing not an edifice but a ruin."† *S. Bernard.* The breasts are soon dried up at which many have to be suckled. In order to be able always to give to others, something should be always coming in for ourselves.

This danger is more to be feared in cities than elsewhere: first we persuade ourselves that we may leave God for God; soon we lose the habit of performing our pious practices, and with the habit all taste for them vanishes: we grow familiar with holy things, we find recollection becoming more and more difficult, we no longer keep the same watch over our-

* Si quod vivis et sapis, totum das actioni, considerationi nihil, laudo te? In hoc non laudo. . . . Si item totus vis esse omnium, instar illius qui omnia omnibus factus est, laudo humanitatem, sed si plena sit. Quomodo autem plena, te excluso? Et tu homo es. Alioquin quid tibi prodest, juxta verbum Domini, si universos lucreris, te unum perdens? . . . . Non ergo sapiens qui sibi non est. Sapiens, sibi sapiens erit, et bibet de fonte putei sui primus.

† Certè, nec ipsi actioni expedit, consideratione non praeveniri, ... Si te nescieris, eris similis aedificanti sine fundamento, ruinam non structuram faciens.

selves, we pass on to the commission of several faults which cause us scarcely any sorrow, and, concludes S. Bernard: "Thus is our heart gradually hardened towards spiritual things, and before long it begins to turn away from them completely."*

Dangerous Connections.

WHAT is woman? S. Jerome gives the answer: "She is the gate by which the devil enters, the road that leads to sin; she is what the sting of the scorpion is."† And in another place he says: "Woman is a fire, man the tow, and the devil the bellows."‡ S. Maximus writes of a woman: "She makes shipwreck of men, she is a tyrant who leads them captive, a lioness who holds them fast in her embraces, a syren decked out to lure them to destruction, a malicious evil beast."§ And S. Anastasius the Sinaite: "She is a viper clothed with a shining skin, a comfort to the demon, a laboratory of devils, a flaming furnace, a javelin wherewith the heart is pierced, a storm by which houses are overthrown, a guide leading to darkness, a teacher of all

* Ita paulatim in cordis duritiam itur, et ex illâ in aversionem.

† Janua diaboli, via iniquitatis, scorpionis percussio.

‡ Femina ignis, vir stuppa, diabolus flabellum.

§ Viri naufragium, vitae captivitas, leaena complectens, exornata scylla, animal malitiosum.

evil, an unbridled tongue speaking evil of the saints.* S. Bonaventure writes: "A fair woman tricked out with her finery is a keen and sharp-edged sword in the hands of the devil."† And Cornelius a Lapide adds: "Her glance is that of the fabled basilisk, her voice a syren's voice—with her voice she enchants, with her beauty she deprives of reason;—voice and sight alike deal destruction and death."‡

God grant that sad experience may never convince you of the justice of these expressions.§

Let your conversations with women be few

* Vipera vestita, diaboli solatium, officina daemonum, succensa fornax, lancea cordis, tempestas domûs, dux tenebrarum, magistra delictorum, os effraenatum, calumnia sanctorum.

† Mulier compta et pulchra cum suis ornamentis est gladius diaboli benè scindens et benè limatus.

‡ Visu est basiliscus, voce syren; voce incantat, visu dementat, utroque perdit et necat.

§ The strong language in this chapter is surpassed, if possible, by that of Holy Scripture. Thus, in Ecclus. xxv. 7, *The wickedness of woman is all evil;* and in v. 33, *From the woman came the beginning of sin, and by her we all die.* Again, xlii. 12, 13, *Behold not everybody's beauty, and tarry not among women. For from garments cometh a moth, and from woman the iniquity of man.* And in Ecclus. vii. 29, *One man among a thousand I have found, a woman among them all I have not found.* Making due allowance for the times and circumstances to which such language may have had special allusion, there can be no doubt that the most experienced Priests will always be the most ready to witness to its substantial truth in all ages and in all places.—ED.

short, and grave. "From their society either smoke arises or flame.* *S. Ignatius.* We have, as Père le Jeune says, three things to fear from intercourse with them : *lucrum cessans, damnum emergens, periculum sortis.*

When Jesus wished to console the widow of Naim, He said to her : "*Weep not :*" two words. And so on other occasions He would seem to caution us against being diffuse in our discourse with those whom we have to console, or whom we reclaim from evil ways.

We must, therefore, avoid those things which lead to familiarities. Such are, according to S. Jerome and S. Bonaventure : "Frequent presents of ornaments in dress, and of things tasty to the palate, letters teeming with affectionate phrases, tender looks, terms of endearment in conversation."† To this list might be added the practice of visiting ladies at their houses without a companion.

"Human stubbornness is always so hard of belief," says S. Cyprian, "that not only to hear of a fall, but even to see it with our own eyes, does not convince us that others have perished, we must needs wait for our own ruin."‡

* Ex earum consuetudine vel fumus vel flamma sequitur."

† Crebra munuscula, sudariola, degustati cibi, dulces litterulae, dulces salutationes, dulces respectus, dulcia verba.

‡ Sed haec est semper incredulitas humanae duritiae, ut non solùm audiendo, set etiam videndo, non credat alteros interiisse, nisi et seipsam viderit interire.

Illusions.

As the devil would commonly meet with a poor reception were he to attack a Priest openly and face to face, no one can describe into what illusions Satan strives with all his might to throw his victims.

Sometimes he makes vice appear less deformed and less shameful than it really is; at others he points out to the Priest the great number of Clergy whose lives are no better ordered than his own; then again he leads him to inquire, like Eve of old, into the reason for the prohibition. At one time he urges the Priests to presume in God's mercy, at another to despair of it. Some he emboldens, and lulls to sleep by the secret suggestion that they have great virtues to set off against little weaknesses, and that, moreover, they are quite resolved not to go as far as passion bids. Others for a certain time he spurs on to good, but to a less good than they might or should perform; or even perhaps to something very excellent, but beyond their reach; or again, to something which is good in itself, but unsuited to their state; or to good which will imperceptibly result in evil. There are men who can even bring themselves to make virtues of their very vices, calling their attachments *charity*, their passionateness *zeal*, their avarice *precaution*—thus exemplifying the

saying of S. Augustine: "Whatsoever we love we think to be good, and whatsoever is pleasing we believe to be holy."*

Again, how many Priests have been ensnared by curiosity! Under the pretext of gaining information, they have been anxious to see everything, to hear everything, to read everything, to know everything, and soon they have come to do everything.

O you who are so well able to discern the illusions of the enemy, when other persons are the victims, be assured that you will never discover them in your own case, except when, and inasmuch as, you place yourself in the hands of your director with the docility and humility of a little child.

* Quodcumque volumus, bonum est, et quodcumque placet, sanctum est.

CARE OF THE BODY.

Rising.

AS far as possible have a fixed hour for rising. A wise man ought even to sleep by rule. To that end, nothing is more useful than to keep an alarum-clock, which should be set exactly to the hour over night, and obeyed most exactly in the morning. Seven hours of sleep are abundantly sufficient for a man in health. Longer rest, if called by its right name, is laziness; besides which it weighs down the mind, and unfits us for mental work.

The whole of the day depends in great measure on promptness in rising. "The grace of vocation," S. Vincent of Paul used to say, "hangs upon prayer, and of prayer upon punctuality in leaving our bed."

When you awake make the Sign of the Cross, and repeat the names of Jesus, Mary, and Joseph. Kiss your cassock before putting it on, and say the *Dominus pars.** Reflect tha'

* Dominus pars haereditatis meae, et calicis mei: tu es qui restitues haereditatem meam mihi. (*Ps.* xv. 5.)

God is present waiting for the offering of the first beat of your heart, and that the devil is also looking for the same. "At the moment of our awaking," says M. de la Chétardie, "our soul is like a calm lake, and the first care that ruffles it is like a stone thrown into its midst." He means to say that as our first thoughts make strong and lasting impressions, we ought to be very careful to admit none save such as are holy.

Husband your mornings. We often read of the rising of the Saints in the Old or the New Testament, and, as often, mention is made of early rising: "*Rising by night, rising early, rising at dawn of day.*"* At that hour the mind is more calm, more recollected, better disposed for thought; that is the fittest time for meditation and study.

Retiring to Rest

As the hour of rising depends on the hour of retiring, it is of consequence to go to bed early, in order to be able to rise betimes. Nothing is more injurious to the health, particularly to the eyesight, than habitually sitting up to a late hour at night. "It is hard to make people believe how great is the danger

* Consurgens de nocte,—consurgens manè—consurgens diluculo.

of this practice, how weakening to the brain; in youth its effects are not felt, but they are all the more sensible later on in life, and many men have thus made themselves wholly useless."—*S. Francis of Sales.*

Never go out to late entertainments. "Be on the watch beforehand against suspicious people, and so act that whatever charge can with any shadow of probability be brought against you, may be unable to gain credence."* Having prepared a subject for meditation and made your examination of conscience, make an act of contrition as heartily as possible. Make the Sign of the Cross with holy water on your own person and on your bed; once more invoke the names of Jesus, Mary, and Joseph; and try to fall asleep with some pious thought in your mind.

The greatest decency ought to preside over your rising and going to bed. Beware of allowing your maid to enter your room at these times under any pretext. "Be bashful even when alone, and when no eyes but your own are upon you," says M. de la Chétardie. Let the posture which you take when in bed be modest, and unite your sleep with that which Jesus Christ took when upon the earth.

S. Francis of Sales would have us to lie down and sleep as modestly as if our Blessed Lord,

* Caveto omnes suspiciones, et quidquid probabiliter fingi possit, ne fingatur ante devita.

appearing before us, were to command us to lie down and sleep in His presence.

When you are suffering from illness, be most careful about admitting the services of young people of the opposite sex.

Dress.

On no account neglect to wear any portion of the ecclesiastical dress. Never appear without the Roman collar, and when you wear the cassock see that it is buttoned throughout.

The clerical costume, if it be such as it ought to be, forces the wearer to remember his position, and secures for him the respect of the people. To convince yourself of this, think of two military officers in a place of public resort, one in his uniform, the other in plain clothes; and ask yourself which of the two would receive most marks of honour and consideration, which of the two would be the more observant of the rules and etiquette of the profession of arms.

S. Bernard asserts that the inclination, observable in some Priests, to lay aside the glorious livery of the priesthood is "a sign of mental and moral deformity."* Even people in the world share this opinion.

To dress with too much or too little care is equally blameworthy; the former because it

* Deformitatis mentis et morum indicium est.

argues a vain and frivolous mind, the latter because it provokes contempt and wounds the lawful sensibilities of your parishioners. Of S. Augustine it was said: "His attire was neither too elegant nor too homely;"* and of S. Bernard: "Poverty in dress was always pleasing to him, want of cleanliness never."†

Have your tonsure attended to as often as necessary. Do not draw down ridicule upon yourself by any affectation in the arrangement of your hair; otherwise it will not be long before malicious people will begin to ask, "Whom is he trying to please?"

Deportment.

DO not contract certain odd ways, which would sooner or later bring you into contempt, and even make your presence unbearable: such as taking snuff in extravagant quantities and spilling it everywhere upon everything, assuming a military carriage or a mincing air, hanging down your head, protruding your chin, swinging about your arms, darting out your elbows, eating greedily and with noise, speaking at the top of your voice, laugh-

* Vestis nec nitida nimium, nec abjecta plurimum.

† In vestibus semper ei paupertas placuit, sordes nunquam.

ing boisterously, making use of slang phrases of low and unbecoming expressions, &c.

Guard in good time against the faults to which old age is liable; testiness, niggardliness, neglect of cleanliness, want of consideration for others, suspiciousness, eccentricities, imaginary ailments, precaution carried to excess, prosy repetition of the same stories, praise of the past, censure of the present, being wonderfully busy about nothing at all, cumbering oneself with a hoard of everything that is useless, reciting aloud during Mass the greater part of the prayers which should be said in a low voice, making the church and sacristy resound every moment with devout groans, &c.

The Priest, if any one, should be a person welcome to all good society; but to be faultlessly correct in matters of politeness before the public, he must put constraint upon himself to be so when not in company. Without noticing it, we carry with us into society all the defects which blemish our private life.

Have in your library one or two books which treat of the rules of manners, and look through them occasionally; above all, notice attentively the language and manners of those Priests who pass for models of politeness and good breeding.*

* See in the Appendix a list of some faults against which the Priest in England should be particularly on his guard.—Ed.

Meals.

IF you wish to save much time, have a fixed hour for meals, and do not linger over the animal action of eating. Always say grace before and after meals with faith, especially in company, so that you may edify others. It would be a mistake to think that a mere Sign of the Cross is enough.

A frugal meal, above all a frugal supper, is a guarantee of a long life. Consult your health in the choice of dishes, temperance in the amount to be taken, modesty in the manner of eating it. Let the use of spirits at your table be the exception, not the rule. What could be less in keeping with a Priest's sacred character than to take for the subject of his conversation the food that is before him, and to deliver grave dissertations on the quality of wines? S. John Chrysostom has said, "A belly seething with wine and dainty fare easily boils over into lust,"* and experience proves that the pleasures of the table assort but ill with the delights of the holy altar.

As for the invitations that you receive, avoid the two extremes of always accepting and always refusing. Good feeling requires you to comply at times, while edification sometimes calls upon you to decline. A wretched part

* Venter mero et cibis exaestuans, cito despumat in libidines.

for a Priest to play is the part of a dinner-hunter.

Following the example of our Lord at dinner in the house of Martha and Lazarus, endeavour to give some spiritual nourishment to those from whom you receive corporal food.

As for the invitations which you give, let your rule be unaffected friendship with your fellow Priests. and strict propriety with your parishioners. There is more than one disadvantage in bringing together at the same table clerics and laymen, particularly when there is a want of mutual deference.

Too sumptuous an entertainment for your guests has always been considered an offence against good taste, and often argues the very opposite of a generous spirit.

Recreation.

A CERTAIN amount of relaxation is necessary to the mind and to the body, occasionally also to the heart. When the stream has watered the meadows sufficiently, it is allowed to spread itself and flow at will, and no further trouble is taken with it, beyond giving it a free course to prevent its waters from corrupting by stagnation.

Our recreation should be "duly regulated with a view to place, time, character, and other

circumstances."* *S. Thomas.* It should exclude all that is contrary to charity, all oversensitiveness, all, in fine, that is unbecoming our station.

Never take part in any game of chance in any place of public resort, rarely play at such games with laymen, never with the other sex. Conversation, the perusal of some instructive and entertaining book, a walk, a little gardening, or some other manual work, a useful visit, —these are for many who never play at games of chance, excellent ways of taking recreation.

Avoid prolonged play, frequent play, and playing for high stakes. "When we are seen to play," says Cassiodorus, "let it be seen also that we are recreating ourselves for the public weal; that we seek amusement with no other object than to fit ourselves for serious work."†

If you have to overcome an inclination to gaming, make it a rule immediately to give all your winnings to the poor. For some characters, *ad duritiam cordis, necnon ad cautelam*, it is better to play often and for a long time, than to remain alone, or with the hands unemployed.

Avoid the society of Priests who are slothful or irregular; there is always loss in their society.

* Congruat loco, tempori et personae, et secundum alias circumstantias debitè ordinetur.

† Sit etiam pro republicâ, cum ludere videmur; nam ideo voluptuosa quaerimus, ut seria compleamus.

Travelling.

A JOURNEY of some length every two or three years has its advantages. It opens the mind and extends the range of our ideas. It rouses us from listlessness, and sometimes rescues us from temptation. It teaches us the better to appreciate retirement. - Join some other member of the clergy, and always wear the clerical dress. An attire which proclaims his calling, and a companion by his side, form a double safeguard, without which the Priest on his travels runs the greatest risk.

Be sure to take with you the permission to say Mass, and other necessary papers; recite the *Itinerarium;* say Mass as often as circumstances allow: never omit your usual practices of piety.

Not to compromise the honour of your holy profession, and not to expose your soul to danger, never lodge at common public-houses, which are often places of questionable character; if you have not sufficient means to travel respectably you would do better to stay at home.

Avoid disputes with drivers and hotel-keepers. S. Francis of Sales forbade his clergy to haggle about prices, or to offend anyone, whoever he might be, even though they should thus at times suffer some wrong.

Watch over your eyes in the streets and public places. When you visit certain picture-galleries and museums of art, you must not think yourself licensed to stare at every kind of painting and statue. If ever you are condemned to go to a fashionable watering-place, to take a course of baths, or to drink the waters, be on your guard against snares fatal to the incautious ; distrust your own weakness. "Alas!" says S. Francis of Sales, "a conflagration lasting for only one quarter of an hour is enough utterly to destroy a house, which has been filled with treasures during the course, and by the labours of a long lifetime."

DOMESTIC AFFAIRS.

The Presbytery.

LET order and cleanliness reign everywhere: in the library, at your *Prie-Dieu*, at your desk, in the garden, the yard, the kitchen, and every other part of the premises. If, when the time for the Bishop's visitation comes round, you are obliged to make a change for the better in everything, and to throw the whole house into confusion, from the cellar to the attics, it is a proof that you are not habitually in a state that will bear inspection.

Let your own room be tolerably well supplied with suitable furniture and ornaments, that you may be sorry to quit it, and be anxious to return to it, and that you may never be more happy elsewhere than at home. However excellent an engraving or painting may be as a work of art, do not permit it to hang on your walls unless it is faultless in point of modesty. Furniture of high price or remarkable elegance should find no place in your house; such costly futilities would form too striking a contrast to your black garb, perhaps also to the poverty of your Church.

"He," says Thomas à Kempis, "who loves his chamber and willingly remains in it, saves himself from many sins and many temptations. The more we keep to it, the more we love it."

Imagine that you see written on the door of your chamber: "If I go out without cause, if I go out too often, if I stay away long, I shall lose the spirit of recollection and the love of study; I shall become a dissipated and ignorant Priest." And further: "If I give free admission to women, even to those who come under pretext of direction, I shall be sure to lose my reputation, and probably even my virtue; I shall be despised and shall deserve to be despised."

Housekeeper.

THE Priest's housekeeper should not be too young, too attentive to her dress, nor too good-looking; she should not be vain, forward, talkative, imperious, inquisitive; above all, her reputation should be above suspicion.

She ought to have attained the age which the canons require, and there should be nothing about her that could give rise to suspicion in others, or be a snare to yourself. As far as you can, teach her to appreciate the maxim: "Love to be unknown and thought nothing of."*

* Ama nesciri et pro nihilo reputari.

Imitation of Christ. As for yourself: "Never forget that it was a woman who ejected the tenant of Eden from his holding . . . . . Know that the handmaid employed in your service is as an enemy lying in ambush, for the more lowly her condition, the more easy is your ruin."* *S. Jerome.*

Do not make a confidante of her or tell her of your troubles. Nothing can be more full of wisdom than the rule laid down by S. Cyprian: "Let all your dealings with women be marked by gravity, assert your authority, be resolute, have your dignity respected."†

The government of the presbytery should be an absolute monarchy, not a consulate.

The ivy creeps at first round the roots of the tree, then unperceived it grows, climbs upwards, and ends by twining round, and even overtopping, the highest branches. Keep a good look out: how high has your ivy climbed?

Keep under lock and key your private books, printed and manuscript; your letters, money, wine, and spirits.

See that your servant gives a proper reception to members of the clergy, to your parish-

* Memento semper quod paradisi colonum de possessione suâ mulier ejecerit. . . . . Ancillas, quae in obsequio sunt, tibi scias esse in insidiis, quia quanto vilior earum conditio, tanto facilior est tua ruina.

† Severitas in vobis circa feminas vigeat, auctoritas polleat, vigor teneatur, gravitas veneretur.

ioners, and to the poor who come to your door. Do not allow her to carry stories out of the house or to bring them in. If ever she makes herself a living newspaper, you will have her bringing you daily five or six reports, which will serve only to annoy you and to lead you to take a number of false steps.

In case you should ever become, on her account, the object of serious and damaging suspicions, dismiss her. "Two things are indispensable, a good conscience and a good reputation; a good conscience for the peace of your own heart, a good reputation for the sake of your neighbour."* *Seneca.*

Housekeeping.

DO not interfere too much in the details of housekeeping: in such matters you must leave your servant a certain freedom. Never allow yourself to be seen marketing; if you wish to make a purchase at a public sale, it would be well to give your commission to some intelligent and conscientious layman. What can be more lowering for a Priest than to become his own valet: a factotum in the service of himself.

* Duae res sunt conscientia et fama; conscientia necessaria tibi, fama proximo tuo.

Earn not for yourself a name for beating down tradesmen; do not let it be said that it is impossible to satisfy you, much less that you are shrewd and overreaching in driving a bargain. For the sake of honour, as well as of good example, be exact in paying your debts.

If you wish to preserve at once your health, energy, and influence, never ask for, and as far as possible never allow when offered, that overstrained courtesy, that multitude of little attentions and more than unneeded services, which ill befit your calling, your age, and perhaps your birth. The pampered soldier is always the most cowardly.

Do not take advantage of the kitchen fire to warm yourself, or of the kitchen candle for saying your office, and never allow the housekeeper to make use of the fire and lamp in your sitting-room to do her needle-work or take her meals

Beware of scolding her so much as to bring tears to her eyes. A woman's tears are to her as pearls and jewels; to the man who sees those tears flow, they are often pitch and birdlime.

Your own Family.

LET your visits to your relations be rare, and their visits to you still rarer. If they come often, your parishioners will not hesitate to call them leeches who come to suck

the poor man's portion, particularly if, after your entry into the parish, the toilette of a rich citizen's wife has begun to supplant, in some relative, the costume of a simple villager.

When you entertain your female relatives and when you visit them at their homes, redouble your watchfulness, and be on your guard against a certain want of prudence which has proved fatal to many. This piece of advice comes from no less a person than S. Cyprian himself. Do not make a habit of accompanying them in their walks, especially in the town.

You take your mother to live with you—it suits you and herself equally well: your sister—it suits you perfectly: your niece—it is very dubious whether it suits either of you.

Let none of these attract people to the presbytery; never allow them to assume the least authority over pastor or parish, nor let them lead you into miserly habits, or over-economy and hoarding that money which they are only too ready to consider as their rightful inheritance.

If you have your father or your mother living with you, fulfil all the duties of filial piety in their regard, frequently calling to mind the sacrifice which they made to secure you an education for the priesthood, and do not force them to purchase the morsel of bread they receive from their son at the price of submission to rebuffs and contempt.

Landed Property.

WHEN a Priest makes purchase of landed property, he provokes the jealousy of the farmers around, and this leads to disputes that are anything but edifying: such property materialises the thoughts of the Priest, and hampers all plans suggested by zeal. Insensibly the land-owner is added to the pastor; hail-storms and unpropitious winds are feared no less than scandals and crimes; the habit springs up of working a parish much as one would work a farm; every ear is gleaned, and the last fruit scrupulously gathered without thought of the widow and the orphan: shearing and milking become the pastor's concern, and the parish is looked upon as something to bring in money.

The words of the Wise Man may well be addressed to the Priest who is possessed with a passion for gain: *There is but one, and he hath not a second; no child, no brother: and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour?** (Eccles. iv. 8.)

The cloak, that I left at Troas with Carpus, when thou comest, bring with thee, and the books,

* Unus est, et secundum non habet, non filium, non fratrem, et tamen laborare non cessat, nec satiantur oculi ejus divitiis: nec recogitat, dicens: Cui laboro?

*especially the parchments.** (2 Tim. iv. 13.) An old cloak, some books, and writings, such was the entire of S. Paul's property, all that he had to leave behind him on his death: worthy disciple of a Master Who had not even a stone whereon to lay His head!

Last Will.

"MAKE your will while you have health and are master of yourself: when sickness comes you will be led, by flattery or by threats, whither you would not."† *S. Augustine.* What a wretched sight it is, to see relations pouring in on every side, and lighting upon the effects of the dying Priest, like vultures quarrelling over a morsel of carrion! Yet Priest after Priest, even though he may have witnessed this sight at his predecessor's death, makes every preparation for affording his successor the same spectacle. Sudden death seems to be the lot of the Priest more than of other men, and nevertheless no one more than the Priest shudders at the bare notion of making a will.

* Penulam quam reliqui Troade apud Carpum, venien. affer tecum, et libros, maximè autem membranas.

† Fac testamentum tuum, dum sanus es, dum tuus es: in infirmitate positus, blanditiis aut minis ducêris quo tu non vis.

In disposing of your property have before your eyes the greater glory of God and your own welfare. The Priest is not the servant of his family, but he is the servant of his parish and of the Church. The natural heirs, at any rate, of such wealth as the ministry may have brought you, are, save in very exceptional circumstances, the poor, your sacristy, the diocesan seminary, the poor-schools of your parish, the Society of the Propagation of the Faith, the fund for the support of superannuated Priests.

Jesus Christ has said: *If thou wilt b perfect, give to the poor:** many prefer to say: "Give to thy housekeeper, to thy sister, or to thy niece." Beware! There is more than one instance on record showing the effect of such wills. The deceased becomes the common talk and laughing-stock of the people; his successor, perhaps the whole neighbourhood as well, comes in for a large share of neers and sarcasms, and the housekeeper or niece, as the case may be, slinks off, carrying with her, amid the curses of the parishioners, a heritage that will serve neither to enrich her, nor to make her holy.

* Si vis perfectus esse, da pauperibus.

Conclusion of Part First.

TAKE heed to thyself (1 Tim. iv. 16).* Before thinking of sanctifying others look to your own sanctification; look to it whilst you are labouring to sanctify others; look to it, that you may be able to sanctify others. So close a connection subsists between the Priest's private life and his public life, that the fruit of the latter depends essentially on the virtues which characterise the former. Never then give up the practice of prayer, the examination of conscience, thanksgiving after Mass, spiritual reading, or the yearly retreat, on the plea of having too much to do: that would be as foolish as if a soldier, whose weapons had always been ready for drill and parade, were to cast them from him on the day of battle; in the very heat of the conflict.

"Take a lesson from the great Father of all, sending forth, but yet not departing from, His Word. Your word is your thought: which

* Attende tibi.

though it go from you, should never wholly quit you; let it so go forth as not to go out; let it leave you, yet not forsake you. In the affair of salvation no one should be dearer to you than your mother's only one. Think not a thought against your own salvation. 'Against,' do I say? I should have said 'Beyond.' Whatever suggests itself to your mind which does not in some way bear upon your own eternal welfare, must be disregarded."*

In these words, S. Bernard, in his work on *Consideration*, addresses Pope Eugenius. In another place he repeats and insists upon the same idea.† "Once more, you squander and

* Sume exemplum de summo omnium Patre, Verbum suum et emittente et retinente. Verbum tuum, consideratio tua: quae si procedit, non recedat. Sic progrediatur, ut non egrediatur; sic exeat, ut non deserat. In acquisitione salutis nemo tibi germanior unico matris tuae. Contra salutem propriam cogites nihil. Minus dixi, contra; praeter, dixisse debueram. Quidquid se considerationi offerat, quod non quoquo modo ad tuam ipsius salutem pertineat, respuendum.

† Rursum quod tuum est spargis et perdis, si priusquam infundaris tu totis, semiplenus festines effundere, contra legem arans in primogenito bovis, et ovis primogenitum tondens. Quamobrem, si sapis, concham te exhibebis, et non canalem. Hic siquidem penè simul et recipit, et refudit: illa vero donec impleatur, expectat; et si quod superabundat, sine suo damno communicat, sciens, maledictum qui partem suam facit deteriorem. Et ne meum consilium contemptibile ducas, audi sapientiorem me: *Stultus*, ait Solomon, *profert totum spiritum suum simul, sapiens reservat in posterum.* Verum

waste what is your own, if before you are half full you hasten to pour forth, though scarce half filled; ploughing, in defiance of the law, with the firstling of the ox, and shearing the firstling of the sheep. If then you are wise, you will show yourself to be a cistern not a conduit; the latter, indeed, almost immediately empties out what it receives, while the former waits till it is filled, and then, without loss to itself, dispenses what is superabundant—mindful of the curse that attends him whose negligence allows his inheritance to deteriorate in his hands. And that you may not make light of my counsel, listen to one wiser than myself: *A fool*, says Solomon, *uttereth all his mind: a wise man keepeth it till afterwards.* Truly, at the present day, we have in the Church many conduits but few cisterns. So great is the charity of those, through whom flow unto us the streams of living water from Heaven, that they want to pour out before they are filled, being more ready to speak than to hearken,

canales hodie in Ecclesiâ multos habemus, conchas vero perpaucas. Tantae charitatis sunt per quos nobis fluenta coelestia manant, ut ante effundere quam infundi velint, loqui quam audire paratiores, et prompti docere quod non didicerunt, et aliis praeesse gestientes qui seipsos regere nesciunt . . . . . Caritas quae sua sunt, id est, propriae saluti necessaria, nunquam non habet; nec modo habet, sed etiam abundat. Vult abundare sibi, ut possit et omnibus; servat sibi quantum sufficiat ut nulli deficiat. Alioquin si plena non est, perfecta non est.

being eager to teach what they have not yet properly learnt, and longing to be over others, though as yet unable to govern themselves. . . Charity is never without its rightful due, viz., all that is necessary for its own salvation; nor is it satisfied with having, it must have in abundance. It wishes itself to have abundance that it may have abundance for all; it reserves a sufficiency for itself, that it may leave none unprovided. Otherwise, if it be not full, it is not perfect." *18th Sermon on the Canticle of Canticles.*

END OF PART FIRST.

PART SECOND.

THE PRIEST'S PUBLIC LIFE.

GOOD UNDERSTANDING AT HOME.

A Word to Curates.

TAKE a pride in seconding the Parish-Priest, in turning all hearts to him, in sparing him the odium of certain measures. Put forward a favourable view of everything in his management that admits of any favourable explanation, and turn your eyes away from glaring faults, which cannot be remedied, and for which the responsibility does not rest upon your shoulders.

Avoid jealousy, and spying out with an evil eye the marks of respect and esteem which may be shown to him; beware of being whimsical, and expecting that everything shall bend to fancies of your own; shun sensitiveness, and imagining at every turn that he is invading

your rights. Be sure never to look upon yourself as either infallible or impeccable. Readily own your shortcomings, allow an opinion contrary to your own to carry the day, and deem it no disgrace to say: "I was mistaken, I retract, I apologise."

Never afford the public the laughable and scandalous spectacle of a Curate not on speaking terms with his Parish-Priest.

If the Parish-Priest disapproves of your intercourse with a particular person or family, yield the point, whether he be right or wrong, if only for the sake of keeping the peace. Study his tastes and habits, and try to act in harmony with them; before taking a journey obtain his consent; above all do not set about any work that concerns the parish without informing him, and receiving his approval.

Be on your guard against giving ear to complaints about his conduct; be yet more on your guard against countenancing such; and most of all against making any yourself. Ever have a supreme horror of those schisms in miniature, in which a Priest will sometimes manage to engage one or two persons of influence in the congregation, two or three of the bench-holders, a lot of devout females, the schoolmaster or schoolmistress, all the dissatisfied people of the neighbourhood, and a few clergy of the vicinity.

A Word to the Parish-Priest.

DO not try to bend your Curate to all your ideas, or to make him a slave to all your hobbies; show some consideration for his likes and dislikes, throw a veil over his defects, excuse his want of experience. Except in extraordinary cases, it would be unhandsome and uncharitable summarily to report to the Bishop anything you may think blameworthy. The *Dic Ecclesiae* should be a last resource. When anger holds the pen, it is no longer ink that flows from it but gall; the feathered quill changes itself into a sword. Never reprove your Curate in public; at Conference-Meetings, and on familiar occasions, be careful not to blacken his character by bruiting abroad his acts of indiscretion: ever treat him as you would have him treat you.

A Parish-Priest should leave his Curate a certain freedom, allow him some share of authority and honour, give him an interest in his work, and gradually initiate him into the mysteries of managing a parish. If the zeal of the one often needs the curb, may not that of the other occasionally require the spur?

To clamour for a change of Curate, under pretext of keeping up your own proper influence in the parish, is miserable policy. As long as good is done, it matters not that

another is the instrument. It is well for you that you have a Curate, who, by his talents and skill in management, has won the confidence of all. You gain so much the more time for prayer, study, and the details of government. A Parish-Priest sometimes wishes to have all the influence in his own hand, and he loses it by thwarting the people in their affections. Another would wish to have a perfect Curate in place of one who does fairly well, and his application to the Bishop will gain him an assistant less eligible than the other, or perhaps one more perfect than was really wanted.

If you are called upon to exercise any authority, or superintendence over the clergy of the neighbourhood, forget not the saying of S. Bernard: "Impunity is the offspring of remissness, the mother of insolence, the root and stock of audacity, the nurse of lawlessness."* Bear in mind, too, the decree of a synod of Constance: "The rural deans, forasmuch as they are in some sense pastors of pastors, and are bound to help others by example, by counsel, by word, and by work, should be men of prudence, of learning, of known integrity, and of wide experience."†

* Impunitas incuriae soboles, insolentiae mater, radix impudentiae, transgressionum nutrix.

† Decani rurales quia sunt quodammodo pastores Pastorum, et alios exemplo, consilio, verbo et opere juvare tenentur, nonnisi viri prudentes, docti, vitae probatae multaeque experientiae esse debent.

A Word to both Parish-Priest and Curate.

BE truly humble, if you would keep free from the mean and all-embracing vice of jealousy. *Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing.* In our times just as of old, all jealousies are caused by women, or concern them; the confessions of women, compliments paid to preachers by women, invitations to the houses of women, presents given by women.—*And the women sang as they played, and they said: Saul slew his thousands, and David his ten thousands.* Such a one has an immense concourse of penitents, while his fellow-labourer has scarcely a single one; one Parish-Priest preaches like an angel, but another does not know what he is talking about in the pulpit.—*And Saul was exceeding angry:* smouldering anger is consuming the heart; *and this word was displeasing in his eyes;* this is enough to make the hearer grind his teeth.—*And he said: They have given David ten thousands, and to me they have given but a thousand, what can he have more but the Kingdom?* "Everything good is attributed to the other Priest and nothing to me. He alone has holiness, learning and good manners. Better that he should have the parish all to himself."—*And Saul did not look on David with a good eye from*

that day and forward. All is over; over for ever: hatred and detestation succeed to friendship.—*And Saul held a spear in his hand, and threw it :** (1 Kings xviii.); the shafts of calumny are hurled, mutual denunciation begins.

S. Francis Xavier wrote to John III., King of Portugal, as follows: "I will tell you the reason why many things essential to the service of God are neglected. One says: 'It is for me to do that, I will not give up the credit of it to another.' A second says: 'What I myself do not, I wish not any one else to do.' A third presents himself, and says: 'It is I who do all the hard work, and others come in and reap all the benefit of my labours.' While these squabbles are going on, time flies, the favourable opportunity is slipping away, souls are hurrying to perdition."

* Porro cum reverteretur percusso Philisthaeo David, egressae sunt mulieres de universis urbibus Israel, cantantes chorosque ducentes . . . . Et praecinebant mulieres ludentes atque dicentes: Percussit Saul mille, et David decem millia . . . . Iratus est autem Saul nimis . . . . et displicuit in oculis ejus sermo iste . . . . dixitque: Dederunt David decem millia, et mihi mille dederunt, quid ei superest, nisi solum regnum? Non rectis ergo oculis Saul aspiciebat David a die illâ et deinceps . . . tenebatque Saul lanceam, et misit eam.

ENTRY ON A NEW PARISH.

Prudence.

HEN first you go to a place, be all eye and all ear, but have no tongue and no hands. Do not utter a syllable against your predecessor; all his friends would at once become your enemies. If he was too reserved or too free, too rash or too faint-hearted, try to make a change gently. Study, but with discretion, to find out the general feeling of your parishioners, the characters of particular families, and individuals, the abuses which prevail and their causes, the measures previously taken to uproot them, and the success or failure which attended those measures.

Do not begin your work by preaching the most terrible truths of religion, and declaiming against the vices common in the neighbourhood; do not say a word about schemes of reform, or of the improvements you are going to set on foot in the church and presbytery. If from the very outset you pass for a man who wants to turn everything upside down, or for one who damns everybody to hell, such a reputation will stick to you for many a long day. "Get the key of the heart before trying to effect an entrance at the ear," S. Francis

Xavier used to say, "for this is the master-stroke, and whole secret of your art."*

Two things mainly contribute to secure a position for a Priest: to give his parishioners a good opinion of his virtue and ability, and to convince them that he really esteems and loves them. By bitter exaggeration of abuses and vices, by incessantly contrasting the customs of his native place or of his former parish with those of the parish just confided to him, a Priest gives ground for the suspicion that he has not, and probably never will have, a sincere esteem and love for his flock. He is like a man who has entered upon a second marriage, and is always taking every occasion of harping upon the praises of his former wife.

The pastor who is animated by the spirit of God, S. Bernard says, "will begin every work by asking three questions:—First, is the thing lawful? Secondly, is it becoming? Lastly, is it expedient? For, although Christian philosophy teaches that nothing is becoming except what is lawful, and nothing seasonable except what is both becoming and lawful; for all that, it does not at once follow that everything which is lawful is becoming or really useful."† *On Consideration.* Book iii.

* Prius compara tibi claves cordium quam aurium aditum tentes; in hoc consistit caput et compendium artis.

† Omne opus suum trinâ quâdam consideratione praeveniet: primum quidem an liceat, deinde an deceat,

When you are at a loss how to act, put this question to yourself: "If Christ were in my place, what would He think, what would He say, what would He do?"

Affability.

BE gentle and obliging to every one; be always ready to listen to those who have something to say to you. It is a matter of the utmost importance to every man in office, above all to a Priest, that no one should leave his company discontented.

Affability, the flower of good breeding, has its root in humility and charity; at the same time that it charms and edifies our neighbour, it contributes very much to win for the Priest authority over everybody, and for everybody confidence in the Priest.

Be the first to salute your parishioners when you meet them; soon they will try to be beforehand with you, and to bow to you respectfully as soon as they catch a glimpse of you. Always have a kind word for the children whom you chance to come across. Be parti-

postremo an et expediat. Nam etsi constet in Christianâ utique philosophiâ non decere nisi quod licet, non expedire nisi quod decet et licet: non continuo tamen omne quod licet, decere aut expedire consequens erit.

cularly attentive to the aged, the sick, and the poor. Instead of flinging an alms scornfully at the feet of a beggar, place it reverentially in his hand.

It is well known that peasants and working men are stung to the quick when they see the Priest pass them without taking any notice of them, while he is only too anxious to have a chance of making his bow to rich men and fine ladies.

Try to hit off the happy mean between familiarity and cold reserve. Let all your actions betray a dignified, manly, and noble goodness of heart. Be on your guard against calling people indiscriminately by their Christian names.* This might be taken for a sign of pride and haughtiness. In some families, to call even the children, especially the girls, by their familiar and home names, would give great offence. A less familiar manner of speaking does honour both to the Priest and the person he is addressing.

"In order to steep my soul in mildness and sweetness towards my neighbour," S. Francis of Sales used to say, "I always look at him as if he were in the Sacred Heart of Jesus. Alas! whoever views his neighbour in any other way

*In the original, Il est mieux de ne *tutoyer* personne. This French custom has nothing corresponding to it in English. The translator has ventured to substitute what seemed to him the nearest approach to *tutoiement*.—ED.

runs a risk of being not pure, not constant, not uniform, in his affection. But when our neighbour is seen in that Heart, who would not love him? Who would not bear anything from him?"

Relations with Persons of Official Position.

THE Priest who is blessed with a peaceful and conciliatory disposition, persuaded that the happiest results accompany friendly relations between the clergy and men in power of every sort, is constantly on the watch to avoid whatever can be hurtful or destructive to a good understanding.

He makes a call occasionally upon the influential people of the neighbourhood, and takes care to let them know that a visit from them would be most welcome. He finds pleasure in extolling their good qualities, he has at hand excuses for their faults, he forestalls their requests, and never forgets the sage rule, that to maintain our authority, we must know how, if need be, to sacrifice some portion of our rights.

On the other hand, there are Priests who are headstrong and haughty, sticklers for their prerogatives, and incapable of making any concession or putting up with any affront, even to secure the incalculable blessing of peace; Priests who give way to their restless and quarrelsome temper, at the smallest want of

compliance with their wishes. In case of any misunderstanding, instead of going at once to the landlord, the governor of the gaol, or whoever it may be, explaining the matter to him, and thus disarming prejudice, such a one keeps out of the way, or if not, uses the opportunity of some public meeting to overwhelm him with reproaches; he tears his character to pieces in all companies; he all but mentions him by name in the pulpit, so pointed are his allusions and so personal are his remarks: he brings out into the boldest relief the baseness of the offensive act, and the injustice of the pretensions of the offender. He stoops to plotting and scheming, and in fact leaves nothing undone that could help to drive an adversary to extreme measures.

S. Francis Borgia used to say, "When you are forced to reprove, let your blame give evidence of the pity, not the anger or the hate that you feel. It is incredible, how earnestly the demon strives, when a reproof is administered, to mingle gall with the honey of the Gospel, that so he may turn many aside from the custom of hearing sermons, or draw down unpopularity and hatred upon zealous preachers."*

* Ipsa reprehensio commiserationem ostendat, non indignationem, aut odium, cujusquam. Incredibile dictu est, quanto studio daemon Evangelico melli sel admiscere in reprehendo conetur, ut multos hâc ratione ab audiendis concionibus deterreat, vel invidiam et odium zelotis ecclesiasticis conciliet.

The Priest who is a victim to ill temper finds out others of his cloth whose system of government is exactly the same as his own: such take one another for their Confessors, they exhort one another never to go out of the groove in which they are running. You should hear them, when many of them meet together on any occasion, relating their happy strokes of policy, and other fancied triumphs. Alas! Alas!

Secular Business.

THE way to prevent others from meddling in your affairs, is yourself to abstain from meddling in their business. Touch not the sceptre if you would keep the censer out of profane hands. As long as you confine yourself to your own province, you will meet with respect, and you will exercise a wholesome influence; as soon as you begin to allow yourself raids into the territory of political strifes, confidence in you will die away, and the deference which all men previously showed you, will be changed into contempt or aversion.

Imitate Jesus Christ, Who made Himself all to all, without giving any clue as to what was the political party whose colours He would wear. Keep your opinion to yourself. If you forget that you are the servant of God, so as

to become the servant of a party, you will soon prove yourself an accepter of persons, and make all the members of the opposite party personal foes of yourself. It is impossible to exaggerate the respect which the pastor who remains neutral gains in the eyes of the people, or the admiration he wins by his prudence.

"When the elections are coming near, do not make your wishes known, nor even express the slightest inclination or preference. After the polling, make no complaints, blame no one and do not express regret: you should avoid manifesting any approval or disapproval, any mark of pleasure or of disappointment."* (*Dieulin.*)

If it should ever be necessary for you to step in for a moment between contending factions, it should be only in the character of arbitrator and in the interests of moderation and peace; and even then do nothing without first sounding the Bishop's views.

Conform faithfully to the laws of the country, and never put yourself in the power of any man.

*Even if it is not everywhere possible to act on what is here recommended for France, too much caution can never be used when a Priest takes any part in political business. The principle which dictated the author's remark applies everywhere. The *Odium Theologicum* has passed into a proverb, but the *Odium Politicum* is sometimes even more destructive of Charity.—ED.

Visiting in the Parish.

NOTHING is better calculated to bind pastor to flock and flock to pastor than the regular visiting of the parish. But if this duty is one of the most useful offices of a Priest, it is also, unquestionably, one of the most difficult. It calls upon you for the exercise of every virtue: charity, prudence, modesty, and self-denial.

Strive to combine the gravity which commands respect with the frankness which inspires confidence.

Your manners, your gestures, your words, everything about you will be scrutinised, everything will either edify or scandalise, everything will contribute to win hearts to you or to prejudice them against you. Do not get a name for being always ready for a glass of wine, or for being a wit or a satirist. Be always reserved with persons of the other sex. Shun not the door of your enemies: perhaps an interview with them is all that is wanting to dispel their distrust.

A visit is the time for giving comfort and encouragement, not for reprimands and argument.

Before you take your departure, it is well tc leave something behind you, as a pious

memorial of your visit; a picture, a medal, a rosary, a rule of life, a hymn-book, or something of the sort.

Throughout the period that is employed in visiting the parish, take notes every evening on matters which have attracted your attention; make a list of the ill-taught who have to be instructed, the poor who must be relieved, the afflicted to be consoled, the families to be reconciled, &c. Later on, these notes should be read over and pondered at leisure. In the absence of this precaution you will forget everything, or end by becoming quite habituated to the most crying abuses.

There are Priests who have a complete classified catalogue of their whole flock, and who examine themselves every month as to their obligations to each of these different classes.

"Let them go over their whole parish, as often as they can, and make out a list of all their parishioners, in other words a *Status Animarum*, as the Roman Ritual prescribes. . . . They must extend their visits to the fields, to the woods, to the villages, after the example of the first Pastor, Jesus Christ our Lord, so that all the children whom they may find kept away from school by the labours of the harvest, or by the care of sheep or cattle, may be fed by them with the word of life, taught the rudiments of Faith, allured by rewards to pay attention to instruction, attracted by kindness

to come again."* (*Third Pastoral Letter of Humbert, Archbishop of Mechlin.,*

Requirements of Courtesy.

YOU will never lose, and you will often gain considerably, by obeying punctually all the requirements of courtesy; by making a call after you have received an invitation to dine or any other favour; by carrying a word of consolation to a bereaved family; by showing civility and giving an honourable reception to persons of distinction who come into your parish; by being beforehand sometimes, with the local authorities and chief families in wishing them the compliments of the New Year, and in paying other such marks of attention.

Ascertain the obligations of courtesy under which your predecessor thought it good to lay himself, and unless you find great inconvenience in doing so, continue to discharge the

* Parochiam suam, quotiescumque potuerint circumeant universam; et cunctorum parochianorum conficiant *indicem*, seu *librum statûs animarum*, secundum ritualis Romani praescriptum. . . . . Est excurrendum ad agros, ad silvas, ad vicos, exemplo primi pastoris D. N. J. C., ut quos ibi offenderint parvulos messe, vel ovium aliorumve pecorum custodiâ impeditos, pascant verbo vitae, et doceant fidei elementa, per praemia alliciant ad attentionem et benevolè invitent.

same as exactly as he did. It is an act of prudence, indeed at times, of justice, to keep up friendly relations with certain families.

As it is necessary to avoid appearing either too free or too haughty in dealing with the humbler classes, so it is no less important never to seem either overbearing or obsequious with the higher. The man of rank will be glad to see you, as long as he continues to think that you know nothing of the concealed depravity of his heart. Avoid, therefore, disclosing all that you know of his private life, and try to husband your resources for a favourable moment.

To be on intimate terms for any considerable time with men who are avowedly unchristian, or of immoral character, or even merely indifferent with regard to religious duties, would argue at the same time a great want of discrimination, and be a scandal and even a kind of affront to all the true Catholics of the neighbourhood.

Conversation.

"WILLINGLY leave to others the beginning of a conversation," S. Ignatius used to say, "but secure the close for the subjects of your own choice." The Priest should not quit the house into which he has

entered without having seasoned it with some good words: this is expected of him.

Men whose profession frequently calls upon them to address others, sometimes catch a strange disease; it becomes a necessity to them to be always talking; the organs of speech are stimulated, and worked into a state of irritation, which provokes an unceasing exercise of their functions. This mania for making speeches renders their company unbearable; for everyone likes to have his say, at least when it is his turn.

A well-bred man does not expect others to attend to his doings; he never makes himself the centre of anything. If an attempt is made to turn the conversation upon his personal concerns, he alters its course. If he is praised to his face, he colours and is silent. Still less does he take upon himself to speak his own panegyric. The great art in conversing is, to be more occupied in bringing out the varied knowledge of others, than in displaying our own. If you have sufficient delicacy to do this you will pass for an accomplished gentleman and a well-informed person. People will feel obliged to you for making others figure, and it will be taken for granted that you know more than you say.

The fear of being in the way and of losing time which is most precious, will induce you to make your visits short and few. "Allow

the salt to return to the sea, whence it came, and it sinks and melts away; but fail to season the meat with it, and the meat will remain tasteless." *S. Francis of Sales.*

Residence in the Parish.

WHEN you are obliged to go from home, always leave word where you are going to, especially if you are the only Priest in the parish, that persons may know where to find you if there be sudden need. Never sleep out unless forced by necessity, and even then settle beforehand what Priest is to be sent for in case of accident. The wolf lies in wait and is only watching for the moment when the shepherd leaves his charge, to make an attempt upon the flock. At the very time when you think that you may rest awhile, after the Easter work or after the First Communions, the enemy seizes his opportunity to take the field.

"It is not enough to spend the night and a part of the morning in the parish: whoever, without just cause, absents himself every day, or almost every day, or three or four times a week, going out in the morning and not returning before night-fall, cannot be sure that he is doing his duty: besides the danger of letting the sick die without the Sacraments, such a one throws away his time, makes it impossible to discharge his duties exactly, and

scandalizes the people." *Cardinal Gousset, Moral Theology.*

If your superiors think fit to move you to another place, comply with a good grace; and instead of making difficulties for your successor, try to smooth the way for him. Do not in the pulpit, or in the sacred tribunal, give yourself the petty gratification of exciting the compassion of your parishioners, and do not reappear, after a few weeks' absence, to make a collection of expressions of regret. Believe me there are fewer tears for your departure than you would imagine; the source from which they flow has dried up long since.

DIVINE WORSHIP.

The Church.

FROM time to time during the year examine into the condition of the sacred vessels, the vestments, the corporals, the altar-cards, the baptismal font, the holy oils, the candlesticks, the pictures, the reliquaries, the stained glass windows, the confessionals, the cruets, the albs and girdles, the altar-cloths and lavabo towels, the side chapels and tribunes, the holy water stoup, the lamp, the necessaries used at funerals, and the like. Say to yourself, "Should I tolerate in my own house such linen and such furniture as is here in the house of God?"

"Nothing more sets off a Church than to have everything in good order."* *Council of Rouen*, A.D. 1581.

Unless you have a dispensation, which poverty has forced you to obtain, see that the lamp is always burning by day and by night.

Renew the sacred species as often as may be needed on account of the dampness of the

* Nihil magis ornat ecclesiam quam rerum omnium ordo.

place or the character of the season. In some parishes the hosts are so thin and so small that a considerable number of the faithful, unused to communicating frequently, cannot undertake to say that there has been a *trajectio in stomachum*, not to speak of the inconvenience which attends the use of such, for in administering the Sacrament it is almost impossible to avoid touching with the finger the tongue of the recipient.

You should entrust the making of the altar-breads to some religious community: if you obtain them from a common tradesman, make sure that you can thoroughly depend upon him. Sometimes we meet with cruets of the very smallest dimensions to which a sordid parsimony could reduce them.

Will no decree of suppression come to put a stop to those cupboards, or rather kennels, contrived in the sides of the altar? Must the dirtiest and most unsightly place in the whole Church be immediately underneath the tabernacle?*

To teach the people the respect they ought to show in the holy place, and to quicken their piety, attend to the following six recommendations:—Insist upon order and cleanliness in the Church; observe strict propriety there

* Happily, the custom here alluded to is all but unknown in England.—ED.

yourself; never speak when in it except in case of necessity, and then only in as few words as possible, and in a very low tone; make the genuflections carefully; walk in a way which shall tell that you remember where you are; stop a moment to pray as often as you pass before the altar.

Sacristy.

THE Sacristy is the vestibule of the sanctuary; do not make it a resort for those who care nothing for the services of the Church, a reading-room for perusing the papers, a play-room for the choir-boys and servers. Let not the Priest who wishes to recollect himself for a little before or after Mass, be obliged to make his escape from the sacristy to secure the necessary quiet.

Clear out those tattered hangings, those broken chairs, those mutilated statues, all those heaps of rubbish. You know the saying: "Judge of the Priest by a look at his sacristy."

A supply of water in the sacristy is indispensable, and a towel should be always at hand; but, pray, let not the place where Priests have to wash before vesting, be an offensive sink. "Some hurry to the altar with hair uncombed, hands and face unwashed, shoes bespattered with mud, vestments shuffled on anyhow, in

fine, without even decent gravity."* *Third Pastoral Letter of Humbert, Archbishop of Mechlin.*

Be so regular and careful in locking up the offertory-money and the altar-wine, that no one, old or young, may be exposed to temptation. It is your bounden duty to keep an eye upon the servants employed about the Church. If you want to have a civil and mannerly sacristan, be particularly well-mannered and civil in your dealings with him: he will be punctual and exact if you are so yourself; he will treat holy things with respect, if you set him the example.

When women come for direction, never receive them in the sacristy. Avoid being there alone with nuns or ladies who lend their services. "Sit not alone with a woman in any retired place, where no judgment can be formed of thy conduct, no testimony borne to its correctness."† *S. Jerome.* When Jesus conversed with the Samaritan woman, it was near the gate of a large city by the side of a public well, in broad day, in sight of all who passed; yet the Apostles *wondered that He talked with the woman.*‡

* Quidam impexis crinibus, illotis vultu ac manibus, lutosis calceis, vestibus sacris non ritè compositis, sine convenienti denique gravitate, ad celebrandum prosiliunt.

† Solus cum solâ, secretè et absque arbitrio vel teste, non sedeas.

‡ Mirabantur quia cum muliere loquebatur.

The Building.*

If ever the advice of the Bishop should be sought in temporal matters, it is when the Priest is thinking of purchasing ground for a new Church or School. Remember the remark of one experienced in such matters: never sign an agreement to buy or sell land without first consulting a lawyer. If you trust to "common sense," you will soon find that you have been outwitted: and you will be happy if you discover your mistake before an expensive lawsuit has taught you wisdom for the future.†

Avoid contracting a mania for bricks and mortar. It was observed of Theophilus, the Patriarch of Alexandria and uncle of S. Cyril, his successor in that See, that he was never happy unless when building. Great troubles ensued when it was at length found out that he used the patrimony of the poor to gratify his taste, applying to the decoration of his Church the pious legacies which were intended for the widow and the orphan. Never begin or continue building unless you possess the requisite funds. It is disgraceful to have to

* As the chapter in the original work is scarcely applicable out of France, the present one has been substituted with the hope that it may be found to convey some hints of a general and practical nature.—Ed.

† Lord St. Leonards, in his Handy Book.—Ed.

fly the country, and scarcely less disgraceful to hand over the Church saddled with a heavy debt which your successor must manage to liquidate.

Never begin building or making changes on any large scale, without consulting the Bishop. Do not let the expense hinder you from calling in an architect. It will be cheaper in the long run. Come to a clear understanding with him as to his duties. If you ask him to prepare plans, send him a letter stating the utmost limit of the expense to which you are prepared to go: if he forward plans with an estimate exceeding this limit, return them at once, and do not let yourself be tempted to go beyond your means.

Employ a practical man, not one who will indulge a hobby at the expense of the parish funds. You may listen to the suggestions of amateurs, but do not act upon them unless they are confirmed by the opinion of a responsible person. In building, as in many other matters, gratuitous advice is worth less than what it costs.

Avoid patching. It is an expensive way of making your Church and house at once unsightly and inconvenient.

If any builder undertake to do your work much more cheaply than others, decline his offer. The sharpest look-out will not secure you against bad bricks and poor materials

being used. Not a few Priests have seen their wonderfully cheap Churches fall before they were finished; and when this happens, builder and architect with one voice declare that no one is to blame for the deplorable occurrence, and of course they must be paid for the work they have done.

Do not neglect to insure your Church and presbytery against fire.

Take care that the temperature of the Church is such as to attract people, instead of driving them away. Hot water pipes are the best means of warming: with stoves there is nearly always danger of fire; and they are unsightly, and tend to lull the congregation to sleep.

When about to make purchases of Church furniture, beware of being led away by glowing advertisements of cheap things. It is easy to make up articles so that they may look very well for a short time; but soon you will be ashamed that they should be seen in your Church. It would be well not to venture on purchases when the character of the seller is unknown to you.

Offices of the Church.

BE exact in beginning the services at the time appointed, and do not prolong them beyond reasonable bounds. Endless delays, tedious length of the services, form the

pretexts which many allege for having deserted the Church. When you are late, take care not to show the annoyance you feel, or to hurry over the service: this would be to add a second mistake to the one you have already made.

If any little disturbance happen in the Church during service time, say nothing; but stop the office or the sermon for a moment, turn to the spot from which the noise proceeds, call attention by a motion of the hand, or, at the very most, tap two or three times; this will be ample. By shouting and storming you would increase the confusion, instead of diminishing it, and you would shock the people at the very moment, and in the very act which ought to afford edification.

Make every effort to have the offices performed with solemnity and piety. Let your altar boys be clean and modest, and have plenty of practice in their work. Do not allow them to multiply solecisms and barbarisms without limit, in reciting the *Confiteor*, *Suscipiat*, and other prayers. Organise a singing class in the school, if you can, and accustom the people to chant the Psalms, when they are sung, and to take part in the Litanies, and other music used at Benediction. In some places the people join their voices to certain portions of the *Gloria* and *Credo*. Oh! who will give us back those old choral chants, so simple, so devotional, so popular!

Do not, without proper authorisation, add to or suppress any part of the ceremonies, or music. The holy Councils call the ceremonies "Emblems of faith, incentives to piety, badges of religion."* Go through them with that gravity and piety, which will at once edify the assistants and stimulate your own fervour.

Be conscientious in applying the fruit of the sacrifice every Sunday and feast-day to the people of the parish.† Keep an exact account of the stipends you receive for Masses, and of your discharge of the obligations thereby contracted. Do not undertake too many at a time. If your intentions are not engaged, resign to the Sacred Heart of Jesus, or to the Immaculate Heart of Mary, the disposal of the fruit of the Sacrifice: you will be amply reimbursed at the hour of your death.

Festivals.

WHEN a solemn festival draws near, speak of it in good time; sometimes have a Novena by way of preparation; explain the mystery to be commemorated or the parti-

* Imagines fidei, incitamenta pietatis, signacula religionis.

† As there are no parishes in England, there is no *conscientious obligation* binding the Priest to apply the fruit of the sacrifice to the people's welfare, *sed magis decet ex charitate.*—Ed.

cular ceremony to be performed. A valuable secret for any Priest is the art of keeping the parish in a state of expectation of what is coming, and to make the greatest possible number take an interest in the decoration of the church.

Many Priests take advantage of the unusual concourse of people at Easter and Christmas, to thunder the severest reproaches against negligent Christians, or to preach on the terrible truths: the natural result which these violent attacks produce upon the hearts of a large class of men, is to drive them away from the Church for the rest of the year. "Pigeons are enticed by corn, not by stones." *S. Francis of Sales.*

Make the prescribed announcements, as if you really cared about their object, conforming thus to the spirit of the Church, and do not read them as if you had a dry duty to discharge. Never excuse yourself from giving the cautions and admonitions suitable to the different seasons of the year; show how each season is to be made holy, what dangers are to be guarded against in each. It is not amiss to repeat the notices several times, each time varying the form of expression. As for the peculiar devotions in use in the place, to wish to suppress them would in all probability argue indolence rather than zeal: they are remnants of the olden spirit of faith. It would be a more

profitable undertaking to endeavour to retrench any abuse that may have crept into them.

Keep a book for entering the announcements of feasts, the notices, the exercises of piety which are practised at regularly recurring intervals, and make a memorandum of such as have been found to do good or harm. If your successor is a wise man, he will consult this book, and shape his conduct by it, at least until his own experience teach him otherwise.

Pious Practices.

PROPAGATE the use of the Sacramentals, holy water, blessed palms, blessed candles, blessed bread, and the like.* Encourage the blessing of new houses, of the seed-corn, crops, springs of water, ships, and the use of prayers against storms, war, famine and pestilence. See that there is a Crucifix and some religious pictures in every dwelling. Recommend the practice of erecting statues of our Blessed Lady in front of the house, crosses by the roadside and over graves, and of restor-

* Blessed bread is not in use in England. The use of many things named in the text is increasing among us, and a zealous Priest will promote it as far as his influence reaches. Many in England have found benefit in sickness from Saint Walburga's oil, the water of S. Winefride's Well, water blessed by S. Ignatius's Medal, &c. The use of the *Agnus Dei* has become much more familiar in this country of late years.—Ed.

ing them in those spots where ancient monuments of piety have fallen to ruin. Teach parents to bless their children every day, and to present them to you occasionally as you pass by, that you may invoke a blessing and lay your hands upon them. Encourage all the devotional practices adopted by the Church: the *Angelus*, the grace before and after meals, the Way of the Cross, the Rosary, visits to the Blessed Sacrament, the exercises of the month of Mary, reading Saints' lives, pilgrimages, the scapular, vows, offerings for the dead, bequests to works of piety, all the spiritual and corporal works of mercy, attendance on the Blessed Sacrament when borne to the sick, greeting others with the words, "*Praised be Jesus Christ.*" The further the world recoils from such practices, the more ought we to strive to bring it back to them.*

"Prevail upon fathers of families to keep in their houses a supply of pious and approved books, that they may read them carefully, and thereby be helped in forming themselves and their families to a holy life."† *S. Charles Borromeo.*

* In this matter regard must be had to the circumstances of different countries. Some of the above practices, for instance the two last, are not yet established in use in England.—ED.

† Patres-familias induce, ut pios ac probatos libros domi suae habeant, inquorum lectione versentur, seseque ac familiam instituant ad sanctè agendum.

Instruct the faithful on the subject of indulgences, and point out to them those which it is in their power to gain. Often tell them to beg, through the agonizing Heart of Jesus, the grace of a happy death for their fellow-creatures throughout the world, who, at the rate of *eighty thousand a day*, are being summoned before the judgment-seat. But what you should recommend above everything is family prayer, at least in the evening. In public, and in private, constantly insist upon this. The root of the family spirit is faith, and what mainly helps to foster the spirit of faith is prayer in common.

INSTRUCTION.

Schools.

WHATEVER it may cost you, establish in your parish schools for boys and girls. The hopes of religion rest on the young people of the next generation. The last generation was deficient in point of religious instruction; that evil is irreparable: the upper portion of the edifice is crumbling to ruins, we must begin to rebuild from the foundation. The school should be, after the Church, the principal theatre of your zeal.

Spare no pains in trying to support, to encourage, to sanctify all those who have charge of schools for children of either sex. Two or three visits from the pastor every month would be of great use both to teachers and pupils. You ought not to be too lavish of praise for fear of exciting pride; but it is just as important that you should not be hypercritical and impossible to please, for fear of causing discouragement. Never find fault with schoolmasters or school-mistresses in public or before their pupils: offer any needful suggestion in private with all charity and sweetness.

Let them never forget that they ought to

make it their care that piety and learning advance together. The recently discovered work of P. Claude de Bussey, entitled, *Jesus enfant, modèle du jeune âge*, will prove of great assistance in inspiring their pupils with the love of Jesus Christ, and the desire to imitate Him.

Frequently give expression, before parents, at meetings, and in the presence of the trainers of youth, to the wish that education may be henceforth not only solidly Christian, but likewise adapted to the position in life which the scholars will have to occupy. It is clear that, if the style of education is unsuited to the requirements of the student, society will be recruited from a class of young men out of place and discontented, whose only ambition will be to throw everything into confusion.

Catechism.

THAT your catechetical instructions may be easily understood, really useful, and excite interest, every point must be prepared beforehand. Questions, explanations, anecdotes, illustrations, all should be ready.

Speak but little; make the class do the greater part of the talking. Almost all catechists are great talkers;—but this is a monster blunder.

Use variety in your expressions when you are asking the meaning, but not until you have

exacted the precise words, of the catechism; let all that you say be seen to bear upon the letter of the catechism. Ask first one child, then another, so as to keep them always in suspense, and give none of them a chance of complaining, when they go home, that you have forgotten them.

Little presents induce children to come, and honourable places in class excite their emulation; their attention is won by stories, and whole families are interested in the public questioning on the Sunday.

Gain the affection of the children; and to that end love them as a father. Reprehend them rarely, and then mildly. Be content with words, never stoop to blows or to any manifestation of contempt. If possible, avoid correcting any child in public. After a reproof, be reconciled at once and fully to the young offender.

Never take children into your room, and be on your guard against manifesting a preference for some over others. Make it a rule not to accept presents which are sometimes offered before First Communion. Be reserved and on your guard with young girls.

At least twice a year receive the confessions of all the children who have come to the use of reason. Grudge neither time nor trouble in disposing them to receive absolutlon. Every year have the solemn blessing of infants, and

the consecration of them to Our Lady: and take the opportunity you will then have to give good advice to mothers.

Sermons.

NEVER omit the sermon at the principal Mass without good reason. If possible, always write every word, at least for some years, allowing yourself a certain degree of latitude at the hour of delivery. If you are pressed for time, make a rough draught, embracing the particular heads to be touched upon, and fill in as far as circumstances permit.

"Let your object in preaching be that truth may be clear, truth please, truth move." So says S. Augustine, for he observes, "You ought to be not merely understood, but listened to with pleasure and obeyed."*

In writing sermons your rule should be, "short and good." Not everything that we eat, but that only which we digest keeps up the vital warmth of our bodies.

Always speak from a heart penetrated with the truth of what you say. Esteem and love your hearers: this is the great secret of pleasing and doing good. "Love and you may say

* Id age verbis ut veritas pateat, veritas placeat, veritas moveat . . . . Ut non solùm intelligenter, verùm etiam libenter et obedienter audiaris.

whatever you wish,"* S. Augustine used to say. Why cannot we catch the tone, so wise, so paternal, so touching, of Encyclicals and Pastorals?

Nothing is so easy, and nothing so hazardous, as thundering against vice, and declaiming against sinners. It is incomparably more difficult, and incomparably more useful, to give well-reasoned instructions, and solid homilies. Try to ground moral lessons on the dogmatic teaching of the Church. Consult the Scriptures, the Fathers, the teachings of experience: do not hesitate to put under requisition what you find of use in printed courses of sermons and ascetical works.

Never launch out into a personal attack, least of all against any person of influence, for you would provoke without correcting. Distrust those bursts of eloquence hatched during a night which indignation has made sleepless; but rely upon those which are the offspring of a fervent and prolonged visit to the Blessed Sacrament.

Make Jesus Christ known, speak ever of Jesus Christ; Jesus Christ is not preached enough.

In many parishes the custom of repeating the same sermon at two different Masses is established; in some places a sermon is

* Ama et dic quod vis.

preached sometimes at the earlier and sometimes at the later Mass.

Every preacher ought to ponder frequently that saying of S. John Chrysostom: "By living well and teaching well, we show the people how to live; but by teaching well and living ill, we show God how to condemn us."*

Study.

"TO say of any one that he is a Priest, is to imply that he is a man highly proficient in all sacred science."† *S. Denis the Areopagite.* "He is to be accounted most unworthy, who, while excelling others in dignity, surpasses them not in learning and holiness,‡ *Pope Symmachus.* "Knowledge and piety are the two eyes of a good ecclesiastic." *S. Francis of Sales.*

For the Priest who wishes to do honour to his ministry, study ought to end only with life. More learning is called for in the government of a parish than in the government of a kingdom, in the direction of a soul than in the

*Benè vivendo et benè docendo, populum instruis quomodo debeat vivere; benè autem docendo, et malè vivendo, Deum instruis quomodo te debeat condemnare.

† Qui sacerdotem dicit, insinuat virum totius sanctae scientiae peritissimum.

‡ Vilissimus computandus est, nisi scientiâ et sanctitate praecellat, qui est dignitate praestantior.

direction of an army, in forming a saint than in forming a hero. We cannot know enough if on leaving College we gave up study. We shall never know too much, though we should give every moment to study. Even supposing that we have a fair knowledge of everything, we must nevertheless continue to study, in order to retain what we know.

Time is waging an incessant war against us, and unperceived is despoiling us of some portion of our acquired knowledge: not to gain is to lose. A man may soon fall below mediocrity, and become so altered as not to be recognised by his former school-fellows. Study, therefore, must provide against this spoliation of time, by daily supplying the soul with some fresh nourishment.

S. Paul wrote to Timothy: *Attend unto reading, to doctrine . . . . Meditate upon these things, be wholly in these things . . . . Take heed to thyself and to doctrine; be earnest in them.* Remark the inducement: *For in doing this thou shalt save both thyself and them that hear thee.**

If it ever comes to this, that courses of theology in the vernacular, and translations of the Doctors of the Church, are more in use

* Attende lectioni et doctrinae . . . . Haec meditare, in his esto . . . . Attende tibi et doctrinae; insta in illis. . . . . Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt.

among the Clergy of any country than Latin treatises and the original works, hesitate not to say that such a clergy is going down in point of learning and branding itself with a mark of infamy.

Library.

NEXT to the want of food to support the body, the most lamentable privation would be the want of books to nourish the mind. Let your books be numerous and well selected; it is always lawful to add to your hoard of this kind of wealth. Commentaries on Scripture, Courses of Theology, Catechisms, works on Canon Law, Treatises on Asceticism, methods of directing souls, Liturgical Works, the Fathers of the Church, Ecclesiastical History, authors of literary merit, scientific publications, all these should find a place on your shelves. Bossuet has said: "There is no ecclesiastic so poor, that he cannot have as many as, nay more books than, would suffice to occupy a lifetime. That Priest only has no books, who has no love for study."

Have several authors on Moral Theology: otherwise you will be in danger of deceiving yourself. Never keep without permission any book which is on the Index, or which is suspected of doctrinal or moral error: the falling away of many has had no other cause. Be-

sides, who can tell into what hands these books may fall?

It were unnecessary to add that the library is meant not merely for display; that it is, both *de jure* and *de facto*, the home of the Priest, as much as his church is. What a shame it would be for a Priest to give more time every day to the newspaper than to the Bible, to allow the periodical in preference to the Bible to become his *Vade Mecum!* Some good Priests make it a rule to read every year one half of the Bible, and Fr. Ballerini's edition of Father Gury's much esteemed *Compendium Morale.*

"If you make the most of your time," says Mgr. de la Motte, "there is time enough for everything." S. Vincent of Paul has said: "When we wish to satisfy all our obligations, we have no time hanging on our hands."

Conferences.

BE regular in attending at Conference: contribute to make it useful, interesting, and edifying. Let temperance and modesty reign at the dinner-table, charity and self-restraint preside over any amusement in which you may join: do not put accessories in the principal place, nor make the principal matter merely accessory.

Let nothing be done through contention, neither

*by vain-glory: but in humility, let each esteem others better than himself: each one not considering the things that are his own, but those that are other men's.** Philip. ii. *Peace I leave with you, My peace I give unto you.*† John xiv. *Holy Father, keep them in Thy Name, whom Thou hast given Me: that they may be one, as We also are.*‡ John xvii.

The main view of the Bishops in establishing Conferences is to keep up among the Clergy two things of priceless value, the pursuit of ecclesiastical learning, and uniformity in the exercise of the ministry. Prepare all the Cases proposed for solution, with all possible care; never let it be said, that those to whom above all the Conferences ought to be a help, are the very ones who neglect them. It is beyond doubt—you yourself already know it by experience—that when the first difficulties have been mastered, study becomes one of the sweetest enjoyments of life, and a kind of necessity to the mind and heart.

Long ago S. Bernard gave utterance to this wish: "Who will give me learned and holy men to preside as pastors over God's Churches,

* Nihil per contentionem, neque per inanem gloriam; sed in humilitate superiores sibi invicem arbitrantes, non quae sua sunt singuli considerantes, sed ea quae aliorum.

† Pacem relinquo vobis, pacem meam do vobis.

‡ Pater Sancte, serva eos in Nomine tuo, quos dedisti mihi: ut sint unum, sicut et nos.

if not over all of them, yet over many, or at least over some."* He associates learning with holiness, as if one was the companion, and almost the condition of the other. S. Augustine says: "Man advances in virtue, in proportion as he advances in the study of Holy Scripture;"† and S. Jerome: "Love to read the sacred Scriptures, and you will cease to love the vices of the flesh; all the fire of concupiscence will in a wonderful manner be extinguished in your soul."‡ Too often, indeed, it is the least studious priest who is the least enlightened; hence he is more exposed to the deceits of the enemy, and in fine, more likely to fall, even supposing him to be yet standing.

* Quis mihi dabit homines litteratos et sanctos in ecclesiis Dei, praesse pastores, si non in omnibus, certè in pluribus, certè in aliquibus saltem.

† Homo tanto magis vel minûs proficit, quanto in Scripturis Sacris magis minûsve proficit.

‡ Ama lectionem Sanctarum Scripturarum, et carnis vitia non amabis, miroque modo in te universa ejus incendia extinguentur.

THE SACRAMENTS.

Baptism.

LEAVE every employment when you are called to confer Baptism. Show no impatience or ill-humour when the summons comes before or after the appointed time: it is for you to make your convenience fall in with that of your parishioners, and to consult their arrangements. All you would gain by irritableness and wilful delays, would be to secure at one stroke the ill-will of at least three families. Do not without reason resign to another the sublime, consoling, and eminently pastoral duty of baptizing.

In order to excite yourself to go through all the prayers and ceremonies with faith and attention, recall to your mind the painful impressions you have felt, if ever you have seen a Priest confer Baptism with an air of inconsiderateness and precipitation; without devotion, without dignity.

It is an excellent practice to induce godfathers and godmothers to add the name of Mary to the one selected; you might also occasionally recall into common use the almost forgotten names of certain patrons of the diocese.

Be prudent when there is question of rejecting a godfather or a godmother: take advice if necessary.

Remind the faithful from time to time of the manner in which they ought to administer Baptism in case of necessity, and of the grave obligation by which parents are bound to take their new-born infants to you without delay.

Medical men and midwives may do you great service or disservice: make every lawful concession to keep on good terms with them. If you learn that they abuse their skill by counselling what is abominable or murderous, admonish them in secret, with charity and firmness.

Mothers should be exhorted to confess and approach the Holy Eucharist frequently during pregnancy, especially when their time draws near.

Let not parents permit "boys and girls above the age of seven years of age to sleep together in the same bed. Nor should poverty or want of room be easily admitted as an excuse for not putting an end at once to a practice so hazardous to purity, since it would be better to lie on the ground, or even in the open air."* *S Charles Borromeo and Benedict XIV.*

* Mares nimirum et feminas septennio majores, in eodem lecto cubare. Nec vero paupertatis angustaeve habitationis excusationi locus facilè relinquatur, quominus istiusmodi impuritatum occasio omnis praecidatur, cum humi potiùs atque adeo sub dio jacere satiùs esset.

Confirmation.

IF the faithful are bound to receive Confirmation when they have the chance without any reason for delay;—pastors, on the other hand, are no less strictly bound to put their flocks in the way of receiving it. Alas! in what age of the Church was the Sacrament more necessary? Even in the best wŏrked parishes it is not uncommon to find many grown up persons who have never yet been confirmed.

If some feel an insuperable repugnance to appearing in public in the midst of the crowd, and along with the children, do not hesitate to ask the Bishop to receive them privately in a Chapel; you might even arrange for some to repair after an interval to the Bishop's residence.

It is necessary to prepare the sick who ought to receive Confirmation, and to apprise the Bishop of the circumstances. It was the wish of Benedict XIV., when Bishop of Bologna, to be informed as often as any child in his diocese was in danger of death. S. Thomas would have these little ones confirmed, "because thus they will attain to a higher degree of glory."*

Begin to prepare the candidates for Confirmation long before the day appointed for the

* Quia majorem gloriam consequentur.

ceremony, and whilst the Sacrament is being conferred, be at hand to suggest pious sentiments, and to provide against causes of distraction.

The statutes of the diocese of La Rochelle give a useful piece of advice, and recommend an excellent practice. 'Mothers and nurses must not bring their children to the Church while the Sacrament is being administered, but they will be blessed when the ceremony is over and the people have returned home, if they have been unable before to receive the blessing of the Bishop."*

Penance.

PROCLAIM, and above all prove by your behaviour, that you are ready at any time to repair to the sacred tribunal, and that no one need have any fear of troubling you.

Leave everyone entirely at liberty to go to any Confessor he may please to choose; it is the best way to make your flock confide in you: occasionally manage to put your spiritual children under the necessity of applying to another Confessor. Sincerity in confession cannot be too often recommended; the more advanced

* Matres et nutrices non afferant tunc (dum Sacramentum confertur) ad ecclesiam pueros suos, qui peractis omnibus, et post regressum, ab Episcopo benedicentur, si pridiè jam benedicti non fuerint.

the age of the penitent, the higher his position in life, the greater his reputation for piety, the closer his relations with the pastor, the more does false shame expose him to the dangers of sacrilege.

"A Confessor who has good ground for suspecting that a penitent has concealed some sin through a sense of shame, should ask him whether he feels any scruple as to the past, and should encourage him to speak out everything. By such questions many souls are saved from sacrilege."* *S. Liguori.*

Love and address your spiritual children as Jesus Christ would love and address them; with the same charity, the same patience. Do not be in a hurry: "Better to hear a few well, than a large number badly," was a saying of S. Francis Xavier. If you have any choice, let it be for men rather than women, for the poor, the ignorant, and sinners.

"Let Confessors be speedy in despatching the confessions of those men, and more particularly of those women, who are in the habit of confessing often, and during confession let no mention be made of things that do not

* Poenitentes de quibus justa potest esse suspicio, quod propter erubescentiam aliqua peccata tacuerint, interroget confessarius, utrum anteactae vitae scrupulum aliquem habeant, eos animando ad dicendum omnia. Per has interrogationes solent liberari plures animae à sacrilegiis.

concern the Sacrament."* *S. Ignatius.* "Let the pastor be exceedingly on his guard when dealing with women; let him be severe rather than sympathetic, especially with the young; let him, at least in matters connected with the sixth commandment, put a stop to reiterated accusation of past sins, and to the narration, oftentimes pernicious, of such circumstances as may be lawfully omitted."† *Ritual of Belley.* "The Confessor should be modest, and very guarded in putting questions relating to sins of the flesh."‡ *Synod of Namur.*

"Never then put any question on this matter unless forced by necessity, or plain utility, and never in such a way as for the sake of a smaller good to endanger a greater; for instance, to seek to secure the integrity of confession by anything which might destroy the penitent's happy ignorance of crime, or the exalted idea the faithful ought to have of Priestly modesty and holiness." *Cardinal Gousset.*

Lohner gives this wise counsel: "Let not

* Eos qui crebrius confitentur, maximè foeminas, breviter expediant confessarii, nec de rebus ad confessionem non pertinentibus in confessione loquantur.

† Summè cautus sit pastor cum feminis; sit rigidus potius quam suavis, praesertim cum junioribus; finem ponat repetitis accusationibus de praeterito et de circumstantiis inutilibus, saepè damnosis, saltem quando agitur de sexto.

‡ Parcè, castè, et valde cautè, interroget confessarius circa peccata carnis.

Confessor and penitent look one another in the face; for of what avail are iron gratings, if the enemy they are designed to keep out be introduced by the gate of the eyes?"*

Holy Eucharist.

THE First Communion of the children is, perhaps, the object which, of all others, claims from you the most assiduous and unwearied care. This is the time to stamp their minds with indelible impressions of piety, to complete their religious education. You would do well to call in some other Priest for the preparatory retreat; install him in your confessional, keeping the children however to yourself. Present each child with a pious picture, really good as a work of art, so that he will be glad to treasure it during the whole of his life; induce him to promise you that he will not consider himself independent of the need of further instruction.

In many parishes, with a view to retaining a hold upon children who have made their First Communion, Sunday-schools are established, also guilds, periodical distributions of prizes, and associations for various laudable purposes.

At Eastertide remind the faithful over and

* Mutuus aspectus fugiatur: quid enim prosunt crates ferreae si per oculorum januam intromittatur hostis quem illae arcere deberent?

over again in every conceivable way, "*in all patience and doctrine*,"* of the precept of the Church. One half of those who neglect their religious duties are only waiting for a friendly word of the pastor to induce them to comply. Say then this word, kindly and to each one individually; you will be astounded at the success you will achieve.

At Paschal time, and occasionally during the year, take Communion to those who are unable to come to the Church.

Seek out, and get others to seek out, adults who have not made their First Communion. If you cannot find time to instruct them yourself, intrust this task to such pious people as you are aware would be really glad to undertake it.

You know the rule which S. Francis of Sales lays down with regard to frequent Communion: on no account depart from it. If you ought not to allow those who are tepid and cowardly, sensual and self-seeking, to approach the holy table frequently; neither ought you to permit the fervent who are devoted to the duties of their state, and who live a life which offers scarcely any ground for blame, to abstain from Communion for any length of time.

As to the sick: "Let the Bishop remind the Priests that the holy Viaticum may be, and ought to be, administered a second and even a third

* In omni patientiâ et doctrinâ.

time during the same illness, especially if the sick persons themselves hunger after the bread from Heaven."* *Benedict XIV., on Diocesan Synods.*

Matrimony.

NEVER take into your head to negotiate marriages: the part of a match-maker is entirely unworthy of your sacred character. Decline all participation, even writing a letter, or saying a word, to counsel such or such a union: praise or blame, a Yes or No—which it matters little—might compromise you equally. Leave every man to look out for a wife for himself, and let the parents of the parties seek out for themselves all requisite information. Confine yourself to pointing out from the pulpit, the considerations which should influence a Catholic in his choice when about to take a partner for life.

Oppose with all your might, such intercourse between young persons of the opposite sex as is really dangerous, even when they are engaged to one another; inform parents of their obligations in regard to their marriageable

* Episcopus insinuet parochis posse et debere sanctissimum Viaticum in eâdem infirmitate iterum ac tertio administrari, praesertim si ipsimet aegrotantes iterum coelestem illum panem esuriunt.

children: many allow themselves to be under the saddest delusions upon this subject.

Why is it that in so many Churches the banns are read out in so low a tone of voice, and got over so hurriedly? Are the banns nothing but an empty formality?

Why, again, are the faithful left in such complete ignorance on the subject of matrimonial impediments, especially those even of consanguinity and affinity?

A young man on the eve of his marriage may come to confess, simply as a matter of form: a much better plan than that of sending him away, is to absolve him, after addressing to him some words of exhortation, and after having given him a few moments for prayer and examination; provided, of course, he shows some sign, however small, of contrition. "Even if previously unfit, persons may be made fit for absolution on the spot, if the Confessor knows the secret of dealing with them in an earnest, tender, and patient manner."* *Leo XII., in the Jubilee Encyclical.*

In giving instructions to a young woman about to be married, refer her to her mother for certain things, leave her to her own conscience for others; and if after marriage you still find her in ignorance on some points, be

* Ex imparatis ad absolutionem parati saepè fieri possunt, si confessarius sciat studiosè, mansuetè et patienter cum ipsis agere.

cautious how you disturb her good faith by any useless and hurtful measure. "Let the Confessor be very careful never to make mention unnecessarily of the use of matrimony; it is a subject of which women are very shy of speaking, and about which they dislike exceedingly to be questioned: it will be enough then for him to inquire whether the wife have yielded due obedience to her husband in all things?"* *Lohner.* S. Liguori has almost the same words.

Take an early opportunity to give the young newly-married people a rule of life, in order to accustom them to the frequentation of the Sacraments, to prayer in common, to the hallowing of the Sunday, to watchfulness over their servants, &c.

Extreme Unction.

DO not allow your flock to remain in ignorance of the excellent effects which the sacrament of Extreme Unction produces, and of the dispositions with which it should be received. Make them understand that they ought to let you know in good time as soon

* Sedulo caveat confessarius ne debiti conjugalis facilè mentionem faciat, utpote de quo interrogari summoperè horrent et verecundantur mulieres; satis ergo erit, si quaerat num debitam marito fidem et obedientiam omnibus in rebus praestiterit.

as any one is dangerously ill; and that they ought to send for you even when children of five or six years old, who have not made their First Communion, fall sick. A single act of negligence may have consequences which will last for all eternity.

Set off as soon as you are summoned to the sick bed; it is no time then for murmurings or reproaches. The relations of one who, through your fault, has died without the last Sacraments, will never forgive you such an abandonment of duty, and each one of them will fear that the like calamity may befall himself. Who knows if sudden death and privation of the last rites of the Church, may not be for many Priests the punishment reserved, in the judgments of God, for lack of zeal in attending the sick? Say not: "I have anointed him, I have no more to do now." See your suffering child at least once a day as long as the danger lasts. If the house be at a distance, never let two days pass without being the bearer of some words of comfort; ask him if there is anything on his mind about which he has cause for disquiet, and repeat again the absolution. Induce some pious people to visit the invalid, and to give spiritual and, if need be, temporal assistance.

Exhortations to the sick should not be continuous: a few words at a time, in a very subdued and affectionate tone of voice, form the most suitable address to a dying person.

"As the disease becomes serious the Parish Priest shall visit the sick man more frequently and not flag in his efforts to save his spiritual child: and he shall give notice that he must be sent for at once if the danger increases, that he may be by the bedside at the hour of death."* *Roman Ritual.* Whenever you can, assist the dying during their agony: no employment is more in keeping with the office of Pastor and Father.

It is well to visit some invalids as if out of politeness, when they are but slightly indisposed, with a view to securing free admission to them in the time of danger.

* Ingravescente morbo parochus infirmum frequentius visitabit, et ad salutem juvare non desinet; monebitque instante periculo se confestim vocari, ut in tempore praesto sit morienti.

DIRECTION OF SOULS.

Fellow-Priests.

IF any Priest intrust you with the direction of his conscience, discharge the office *willingly*, looking upon it as the noblest, weightiest, and most meritorious undertaking, as it will give you a share in all the good they do, pave the way to that good, and oftentimes be its principal cause: discharge the office *charitably*, upraising and supporting them, as you would wish to be raised up and supported yourself, repaying them with interest the compassion and tenderness which they have so often manifested in the sacred tribunal: discharge the office *firmly*, having recourse, if need be, to extreme measures, in order to stay them on the verge of the abyss; for would it not be disloyal and criminal to leave them under a delusion and to connive at their sacrileges?

There are two points on which you must invariably insist, prayer and study. Until you have succeeded in working up your penitents to the practice of prayer and application to study, you have done nothing;—in many cases

you have not yet got sufficient guarantee that absolution is deserved.

When certain rumours, injurious to the reputation of Priests under your direction, begin to spread, hasten to give them some wholesome advice yourself, or to send them such by a friend. Do not wait till they have become objects of public censure, or till the evil is all but incurable, as if you looked forward with pleasure to the day when you might say to yourself: "*O God, I give Thee thanks that I am not as the rest of men . . . even as this publican.*"* Luke xviii. 11. If the precept of fraternal correction bind not Priest towards Priest, whom, pray, can it bind?

When they fall seriously ill, be constantly with them as far as you find it possible; use all your influence to induce them to receive the last Sacraments in good time, and also to execute a will.

Ecclesiastical Students.

WATCH with fatherly solicitude over the Church Students who may be living in your parish during their holidays: give them good example; encourage them; satisfy

* Deus, gratias ago, quia non sum sicut cæteri hominum . . . . . velut etiam hic publicanus.

yourself that they keep out of dangerous company: find them some employment suited to their calling, in order that they may not idle away their time; occasionally ask them to dinner; be sure that they find no pit-fall at the presbytery.

Say nothing and do nothing calculated to lessen their respect for their Superiors, or to disgust them with the pious exercises in use at College: this would be to set yourself up as a persecutor, and to do the work of Antichrist.

Do not give them highly coloured certificates of good conduct. If you write down what is untrue, you deceive in a matter of moment; and you are guilty of unjustifiable imprudence, if you have taken no means to ascertain what has been the demeanour of the students.

When faults which might influence a Director's judgment of a young man's vocation have been committed, do not take upon yourself the awful responsibility of saying that, provided these be confessed to some Priest or other, the ordinary Director need know nothing about them.

Every Priest ought to make up his mind not to die without having first provided a successor to himself in the priesthood. Be careful then to seek out and to develop the germs of a vocation among those boys who are blessed with a quick and intelligent mind, a sound judgment, a retentive memory, and a turn for piety. Give

them the first lessons, if you have time to spare. Let not ingratitude and disappointments discourage you: the happiness of making a Priest is great enough to reconcile us to taking five in hand, even though one only finish his studies and reach the Altar.

Finally, in deciding upon vocations, forget not what S. Gregory of Nazianzum says: "The choice of a fixed state of life is a matter of so great moment, that it is equivalent to laying the foundation of a well or ill-spent life."*

Nuns.

SHOW honour to religious women on all occasions, taking their part against all their enemies.

In everything that regards the government of the Community and the interpretation of the Rule, stand aloof. Never try to influence the votes of the Sisterhood during their elections, and never side with subjects against the Mother Superior; drop the oil of fervour upon the wheels, but venture not to touch the mechanism, nay, not so much as with a finger's end. Were you to usurp any power, your

* Certum vitae genus constituere, est res tanti momenti, ut totius vitae vel rectè vel malè traducendae fundamentum in eo sit positum.

successor would studiously maintain it, and then, under the blows of so many arbitrary interpretations, what would become of the Rule? How wise the Church has been in the safeguards provided for the Institute of every Religious Order! The misfortunes of our times have placed communities of women in an abnormal position, and it is much to be wished that regularity should be again introduced.

Bear in mind that S. Augustine never visited convents of women unless obliged to do so, and that even then he would not go unaccompanied; wishing both to place his reputation beyond the reach of calumny, and to leave to God alone hearts which have been consecrated to God alone.

To fit yourself for the office of directing the Nuns in your parish, particularly if they are devoted to Contemplation, make a profound study of asceticism; and be assured that there are many things of which ascetical works treat, which must be practised to be understood.

The *Theologia Mystica* of the Benedictine Father, Dominic Schram, which has been recommended by so many Bishops, is perhaps the most complete work of the kind.*

* The great majority of the Nuns now in England being occupied in the labours of active life, works on Mystic Theology are less necessary for their use, than in the case of such as are entirely devoted to contemplation. For the ordinary purposes of direction, both of Seculars

Be punctual in securing for the Sisters an Extraordinary Confessor at the intervals marked out by the Council of Trent. Secure for them also from time to time the blessing of a Retreat, and choose for the purpose a preacher who knows the secrets of Religious Life, and who is not likely to deal out at the Convent the everyday fare which he dispenses from the pulpit of some Parish Church.

Let your care of the Religious extend even to their temporal welfare. Who, more than they, deserve their daily bread? Who give more glory to God? Who pray more for benefactors? Who help the Pastor more efficaciously? Who, among the poor, relieve other poor more generously?

Pious Women.

IF the pious women of your congregation are what they ought to be, they will pray for those in sin, they will give good example to their own sex, they will assist in decorating

and of uncloistered Religious, the "Direttorio Ascetico" of Scaramelli is perhaps the best treatise that can be recommended. It was especially prepared to assist Priests on the Mission in the direction of penitents who walk the higher paths of the Spiritual Life. An English edition has been published, under the title of *Directorium Asceticum; or, The Guide to the Spiritual Life.*—Ed.

chapels, they will serve to prevent faith from vanishing entirely out of the parish Train them to the practice of humility, self-control, mortification, and simplicity. Nothing is more common than an imaginative and sentimental piety: nothing more difficult to meet with than solid virtue.

When they have attained a certain age, or when they are troubled with scruples, arm yourself with patience; say no ungentle or angry word to them; sustain poor souls which often find no other support in the world than the charity which is shown them by yourself. True zeal takes no note of age, character, personal appearance, or fortune.

It will be quite enough to hear their confessions once a fortnight, and to confer with them on the state of their souls three times a year. Accustom them to speak little in confession: and make a point of speaking little yourself. Before absolving them, excite them to contrition for their venial faults, or induce them to declare some more serious fault of their past lives. "How many invalid confessions are made (which are in themselves real sacrileges), merely because Confessors are negligent in this point."* *S. Liguori.* Decline when possible, receiving presents or services from them, and

* Quot confessiones invalidae (quae in se vera sunt sacrilegia) fiunt, eo quod confessarii hac in re sunt negligentes.

be very slow to keep up frequent intercourse with them by letter, or by borrowing or lending books.

"Of all useless intercourse," says S. Vincent of Paul, "that with the Confessor is the most dangerous. Good Confessors see their spiritual children only in the confessional; as soon as familiarity springs up, the Director loses grace and aptitude for governing souls."

Remember these two sayings: "Spiritual love begets a tender love; a tender love obsequiousness; obsequiousness familiarity; familiarity carnal passion."* *S. Augustine.* "Spiritual is changed into carnal love, very much as good wine turns into vinegar." *Balthasar Alvarez.*

* Amor spiritualis generat affectuosum, affectuosus obsequiosum, obsequiosus familiarem, familiaris carnalem.

MEANS OF REFORM.

Missions.

ALL Apostolic men are agreed that a Mission is the very best of all ways to reform a parish. The Mission recalls to the minds of the people the thought of their salvation and the memory of the eternal truths; it repairs sacrilegious confessions; brings about the restitution of ill-gotten goods; puts a stop to scandals, at least for a time; prepares for death those whom it shall please God to call to Himself during the course of the year; and becomes, even for such as relapse, a starting point for some future amendment. And, if it does not render men impeccable, it shares that defect in common with the Sacrament of Penance, in common with the preaching of the Apostles, and of our blessed Lord Himself.

"When disorders of any moment are known to prevail in a town, and the Parish Priest is unable to apply a remedy, his duty is to do all in his power to procure a Mission. The Priest who refuses to have a Mission given in his Church, must not be surprised if suspicions are

entertained as to his own character."* *S. Liguori.*

The expenses of a Mission may be reduced considerably by begging the neighbouring Priests to defer unnecessary visits to a more suitable time. Those gatherings, I might almost say those crowds, at the Presbytery, besides being ruinous to the host, are little calculated to edify the faithful, and to foster the spirit of recollection, which is so needful to apostolic labourers

A Mission, or a Retreat on a large scale, ought to be given at least every five years. How many, alas! never go to confession except on those extraordinary occasions. If there be a scarcity of Missioners, the Priests of a district might agree among themselves to give a Mission in every parish

Have no difficulty in yielding up your confessional to the Missioners. In all that regards the Exercises of the Retreat, give way to their experience.

Before the Mission, make the children, and the most pious people in your congregation, pray for its success; pay a visit to the employers of workmen, persons in official situa-

* Quando in aliquâ urbe cernuntur notabilia inconvenientia quibus parochus nequit offerre remedium, ipse tenetur omnem curam adhibere ad missionem obtinendam. Parochus vero ille qui rejicit missiones, magnam ingerit suspicionem suae probitatis.

tions, and to all, in fine, who have it in their power, to oppose or forward the good work. When the Mission is over, watch and pray, exhort and entreat: then is the critical time. Let there be a Novena and a General Communion, to beg the grace of perseverance.

Course of Special Sermons.

HAVE a course of special sermons preached in your Church once a year, if you can; better in Lent than in Advent; not however in both seasons, that the people may not become used to hearing a strange voice, and that you may not become habituated to having little or nothing to do. Let the preacher whom you invite be a man of God, not a mountebank trying by extravagant language and grotesque action to make himself talked about. Let no man with a turn for the romantic, no man who likes to keep female hearts all in a flutter when he speaks, ever mount your pulpit. S. Liguori has said: "If all Preachers and all Confessors discharged their duty properly, all would be saints. The ruin of the world springs from bad Preachers and bad Confessors; and by bad I mean those who do not do their duty as it should be done."

It is a matter of great consequence, in order to make the sermons productive of fruit, to follow them up with a Retreat, and, sometimes, at least, to arrange separate services for the men and women, so that particular instruction may be addressed to each. So far from raising the charge for seats on such occasions, it would be better to lower it, or do away with it altogether; at any rate on certain days.

Guilds.

"THE Confessor shall do all in his power to prevail upon his penitents to join some Guild or pious association."* *S. Charles Borromeo.*

According to S. Francis of Sales and S. Liguori, to establish a Guild is the best way to secure the frequentation of the Sacraments, the spread of pious practices, and the correction of abuses. The time to organise it is while the Mission is going on, or immediately after the First Communion. The foundation should be solidly laid, so that there may be some guarantee of stability; better no Guild

* Pro viribus suadebit confessarius ut alicui societati poenitentes adscribantur.

at all than one which is allowed for lack of zeal or of intelligent management to dwindle ignominiously into non-existence.

Experience proves that a Young Men's Guild, under the guidance of a devoted Director, is more easily put on a permanent footing, and leads to more valuable results than a Guild for young women. At the same time that the Pastor to all appearance leaves the Guild to manage its own concerns in perfect freedom, by means of its own choosing, he must in reality be himself the soul of everything. In order to keep alive at once the interest of the members, and his own zeal, he should know the art of constantly engrossing their attention upon some object as yet far distant: a pilgrimage to make, or a procession to arrange; a feast to celebrate, a shrine to restore, an altar to decorate, a banner or a painting to purchase, a new piece of music to bring out; whatever it is, let there always be something or other on hand.

Make as great a solemnity as you can of the reception of new members, and of the funeral service of the deceased. Be regular in assembling the members, at least once in the month, to hear from you some words of encouragement and edification. Every two years, at the utmost, secure them a special Retreat for themselves only. Never allow any one not a member to be present at the meetings or at

the exercises of the retreat; otherwise, under the pretext of bringing more of your flock under good influence, you will rob the Guild of more than half its interest.

Confraternities.

THE Confraternities most highly approved of in the Church are those of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Scapular, and of the Rosary.

Associations for the keeping holy of the Sunday, and for the suppression of blasphemy may do untold good, provided they are constantly maintained in a vigorous condition.*

* In England, blasphemy and desecration of the Sunday cannot be called the chief vices of our Catholic population; associations such as those mentioned by the Author would, therefore, be out of place here. All who have experience among the poor Catholics of this country will probably agree that Drunkenness is the one sin most widely fatal in its consequences, which admits of being dealt with in the manner suggested in the text. Great success has attended the association called the "Catholic Association for the Suppression of Drunkenness," which has lately been established in several places. It differs from ordinary Societies having a similar object, in this, that the members do not pledge themselves to observe total abstinence, but merely not to exceed a fixed quantity of intoxicating liquor each day; the quantity of liquor and the times at which it is to be taken, being fixed with reference to the circumstances in which each individual member is placed.—Ed.

A Society of ladies devoted to works of mercy, whatever name they may choose to adopt, might be of immense use to you. The poor of the parish, the orphans, young women exposed to danger, the prisoners, the suffering, none of these could escape the all-seeing and generous charity of such a Society. But above all, the members would let you know of the sick who are in danger of death, and would take upon themselves the task of preparing the dying for your visits and for the reception of the Sacraments.

It is but just that you should make a return in spiritual benefits to these charitable ladies for the temporal advantages which they secure to the poor of your flock.

Bestow special care upon the work of the Propagation of the Faith, that work so eminently Catholic; read and circulate the Annals. To keep faith alive at home, perhaps the very best way is to propagate it abroad.*

* Had the work appeared at the present time, there can be no doubt but that the Author would have here added a strong recommendation of the regular collection of Peter's Pence, an object which must everywhere have peculiar claims on the attention of the clergy and laity. In these days, the principal efforts of the enemies of religion are directed against the person of the Vicar of Jesus Christ: devotion to the Holy See is therefore naturally just now the foremost among the instincts of every true Catholic; this devotion has of late years grown

The Layman's Mission.

HAPPY the Priest who is not merely zealous, but who possesses that particular kind of zeal which has in it something of the inspiration of genius! Such a one will find resources and expedients, where any one else would pronounce matters to be in a hopeless state: such a pastor will have the art of discovering those among his flock of whom he might make helpers and fellow-workers, and what he could nowise or barely bring about by

and spread in a wonderful manner throughout the world, and thus Providence supplies the needs of the Holy Father by enkindling increased love in the breasts of his children. The Association for the Collection of Peter's Pence supplies a ready means of giving practical expression to feelings which might otherwise remain barren: the united prayers and aims of the Associates will do a work in which all are interested, and for the accomplishment of which no other means seem at hand. If the head is sick, do not the members suffer?

In all matters of this kind, the great object is to secure a large number of *regular* contributions, however small. If any falling off is observed in this regularity, attention must be given to find out the cause, and to remove it if possible. Otherwise much mischief may be done; and much time and trouble will be necessary to put the work again on a satisfactory footing.—Ed.

his own exertions, or at least only with exceeding great difficulty, he will nearly always manage to get done, sooner or later, through the agency of others.

Make it a rule systematically to win over the careless by means of the pious, to make even sinners bring other sinners to the Church, as is done during Missions.

In the pulpit, in the confessional, in your ordinary intercourse with your flock, study to pass on the spirit of zeal;—to wives in behalf of their husbands, to mothers in behalf of their children, to pious daughters in behalf of their parents, to friends in behalf of their friends, to employers in behalf of their workmen; to sick-nurses, servants, neighbours; in short, to all classes. Bring them to understand how great is the importance and merit of such a Mission: "No sacrifice offered to Almighty God is so pleasing as zeal for souls. To save others is to move God to save us."* *S. Gregory the Great.* "To co-operate with God in saving souls is of all divine works the most divine."† *S. Denys.* Occasionally tell your spiritual children to do for their sacramental penance something for the conversion of some particular

* Nullum est omnipotenti Deo tale sacrificium, quale est zelus animarum. Curare alios est Deo motivum ut nos curet.

† Divinorum omnium divinissimum est cooperari Deo in salutem animarum.

class of sinners; but recommend them at the same time to be prudent, gentle, and not too pushing.

The Abbé Dubois' work, entitled: *Pratique du Zèle Ecclésiastique*, contains on this subject suggestions of the greatest wisdom. It is a book which deserves to be much read by all zealous Priests.*

Imagine what an effect might be produced in a parish by a band of fervent Christians, united in mind and heart, each one of them watching the beck of the same chief, and ready to seize every occasion to give good example to their brethren!

Services for Men only.†

WHETHER they are right or wrong, men are universally found to complain that everything is calculated to keep them out of the Churches; the best places usurped by the women, the inconvenient hours, the price of seats, incessant collections, invectives, and tirades. At the present day we must get at the men, and interest the men at any cost. In

* There is an English translation of this book by a Clergyman of the Established Church: "Zeal in the Work of the Ministry."—Ed.

† The reader will see that some of these remarks are more applicable in France than in England.—Ed.

many towns good results have been obtained by having every Sunday a Low Mass, with a short sermon for men only. Two conditions are essential to success: never to allow any woman to be present in the Church during the men's Mass, and never to let the service last for more than three-quarters of an hour.*

As soon as you have been able to establish a General Communion once a month, look upon your flock as saved.

A special Retreat for the men at Easter-time does the greatest good. It is of the highest importance, in towns, particularly, not to begin the Exercises till the labours of the day are entirely over. During the Retreat the Parish Priest and the Curate might give some instructions in the form of a Dialogue upon the manner of spending the Sunday, upon the bad habit of frequenting public-houses, the danger of reading bad books, the duties of parents and of children, the vice of blasphemy, the common objections brought against Religion, upon the Sacrament of Penance, and other such topics. What constitutes the charm, the whole benefit, of such Dialogues is, the pertinence of the questions, the clearness of the answers, the practical nature of details, the appositeness of the stories. Care must be taken to avoid frivolous remarks, a disputatious tone, an air of

* The spirit and not the letter of this particular piece of advice is alone serviceable in England.—ED.

unbelief, all allusion to political matters; and objections against the faith should not be brought out with too much clearness and precision.*

Announce to the men at times that you are going to offer the Holy Sacrifice to beg God's blessing on the crops, or for the sick, or for young men just entering upon life.† By such means you will keep the men interested in the services of the Church, and draw them round you.

What more deplorable delusion could there be than that of those Priests, who, under the idea that there is nothing to be done among the men, direct their efforts almost exclusively to the sanctification of women! At the moment that the Priest abandons these poor men, the devil takes them in hand, and is far from complaining that there is nothing to be done amongst them, or that it costs too much trouble to succeed with them.

Public Library.

TO establish a Public Library in the parish, is perhaps the only, certainly the best, means to put a check upon novel-reading, at

* In Rome these Dialogues are attended with the greatest success.—Ed.

† In the original, "Pour les jeunes gens de la conscription."—Ed.

the same time that it is a concession to the spirit of an age in which all classes of society join in clamouring for books. Collect such books only as may be read without danger, books calculated to instruct, to recreate, to edify;—books, if possible, which, remotely or proximately, inspire respect and love for Religion. You will require the assistance of a few intelligent men of tried virtue to select the books and to distribute them.*

Try to rid the parish gradually of certain works of piety which speak to the imagination and to the senses, rather than to the heart and understanding; never recommend them to any one whom you would train to solid virtue. The authors of such publications, perfect strangers to the secrets of the Cross, and incapable of appreciating humility and self-denial, address themselves with a marked preference to women, and in a mincing style preach to them a soft and sensual kind of devotion. Such writings will never make Saints. As to newspapers, there are some which ought to be absolutely proscribed, some which may be tolerated, and a very few which may be recommended for reading. Get some of your parishioners to

* The association known by the name of S. Anselm's Society, has been established in England with the object of enabling Priests, who have the care of poor Missions, to furnish a lending library for the use of their congregations.—Ed.

work in concert with you to extend the circulation of those papers which advocate the cause of religion, or which at any rate are harmless. Try to banish all which adopt a tone not openly Catholic, all into which unchaste language is admitted, all which systematically develop the spirit of independence and revolution, all which, by perfidious insinuations, keep up unjust and fatal prejudices against the Roman Church.*

Do all in your power to encourage the sale of good books.†

Fatherly Advice.

IN making a direct public attack upon such abuses as certain dances, shows, evening entertainments, styles of dress, there is danger, in going too far, of giving offence to influential

* The real danger to be apprehended by Catholics in this country, is not so much from papers of the classes here mentioned, as from the outwardly decent, but calm, contempt for all religion which prevails in so many of our leading periodicals. And there is the greatest difference between novel-reading in England and in France.—Ed.

† In the original: "Favorisez le colportage des bons livres." A full description of the system of spreading books, to which allusion is here made, will be found in the "Month," vol. iv., in the January number for the year 1866. There is no insurmountable obstacle to the establishment of similar machinery in England.—Ed.

people, and of provoking reaction. It will be easier for you to fight the battle by indirect and covert attacks, gently giving advice specially adapted to the different members of your flock, in the confessional or when you visit them.

Listen to the conditions under which S. Vincent Ferrer promises you success: "When your words are seen to proceed, not from the spirit of pride and indignation, but rather from the depths of charity and parental affection; as a father would mourn over his erring sons, or with motherly love would try to rescue them, when fallen into some deep pit, or to tend them when bed-ridden by some dire disease. For this style of speaking has even been profitable to the hearers."*

S. Philip Neri and S. Francis of Sales made it a principle to form the interior first, persuaded that the exterior would right itself before long: "When," says S. Philip, "a little piety has found its way into the soul, excesses in dress disappear, and the penitent will often in this matter retrench more than the Confessor would desire. Hence, at first I shut my

* Si verba tua non videantur procedere ab animo superbo vel indignanti, sed magis ex visceribus charitatis et pietatis paternae: sicut pater condolet peccantibus filiis, vel infirmitate gravi vel foveâ grandi jacentibus, quos nititur extrahere et liberare et fovere sicut mater. Talis enim modus consuevit esse proficuum auditoribus.

eyes as close as I can." "Do you not see," says S. Francis of Sales, "that as soon as a house is on fire, all the furniture is thrown out of the window? Even so, when a true love for God gets possession of a heart, all that is not of God seems trivial, and is got out of the way with all speed."

As long as a style of dress does not offend openly against decency, avoid meddling with it; otherwise, you will lay yourself open to ridicule, and pass for a Priest whose mind is full of nothing but fashions and finery.*

Never lose sight of theological principles, on the subject of dances and theatrical representations. As such amusements are not in themselves sinful, and are not proximate occasions of sin to all alike, it is more prudent, in certain cases, strongly to dissuade, than absolutely to forbid. Alas! how little chance of doing good is left to a Priest, who, through excessive or ill-timed severity, has turned

* An experienced Priest has said: "After hearing some dozens of sermons against dress, I never knew more than two persons who made any perceptible change in their toilet. One was old, and brought ridicule upon the whole affair: the other, a lady of an uncertain age and married, returned after a short time to her custom of following the fashion of the hour. Surely, this good, if it can deserve the name, might have been done in private or in the confessional. In the meantime men and women alike treat such a sermon as a *good joke*."— ED.

against himself, and estranged from the Sacraments, a large body of his parishioners!*

* It is pitiful to read in some theologians, who look upon themselves as the champions of Catholic morality against lax teaching, a long *Catena* of quotations from the writings of the Fathers of the Church, which cannot (as any one acquainted with the history of Paganism must know) have any direct bearing upon the theatrical representations of our time and country.—ED.

FAULTS TO BE AVOIDED.

Inertness.

IT is not enough to baptize, preach, hear confessions, catechise, bury: besides these duties the Pastor must labour to convert sinners, to make piety flourish, to put down scandals, to uproot abuses. The pastoral office may be reduced to two actions: receiving that portion of the flock which will come of itself; and going in search of that which will not come unless sought after. No single tree in the vineyard escapes the care of the vine-dresser; no stray sheep is left by the shepherd to wander outside the fold; no money is allowed by the merchant to lie idle. The hunter and the fisherman do not content themselves with having nets and snares at home; they set them, and after they have set them, they beat the woods to drive the game, or the river to drive the fish, into their toils. S. Paul bore this public testimony to his active zeal: "*Admonishing every one of you . . . . publicly and from house to house.*"*

* Monens unumquemque vestrum . . . . publicè et per domos.

"Just as a highwayman," says M. Bourdoise, "does not wait till you come and say to him: 'Sir, will you please to accept the contents of my purse,' so a Priest ought not to wait till sinners come and beg of him to convert them."

The apathetic Priest follows the system of letting things go their own way, of trusting to the *vis inertiae*, of always keeping things down to a certain level. Though his portion of the inheritance be overrun with briers, he lets them spring up where and when they list. Although the members of his flock rove far and wide, he never makes bold to interfere with their liberty. As Jeremias he calls aloud: *Such as are to death, to death.** As *Pilate*, when seeing before his very eyes the knavishness of the Jews, he says: *Look ye to it.*† As the Levite at the sight of the unfortunate wayfarer, who lay stretched on the road-side, *he passes by.*‡ He thinks that he came into the world to do nothing: he has no desire of improving anything: there is a total absence of yearnings or remorse. Before his time things went on much in the same way: this is a good reason for their going on as they go now.

'Priests are many, and Priests are few: many are Priests in name, and few in deed." *S. John*

* Quos in mortem, in mortem.
† Vos videritis.
‡ Pertransit.

*Chrysostom.** "Give me ten zealous Priests and I will convert the world." *S. Philip Neri.* "The Demon cries out 'Give me souls, all else thou mayest take to thyself!' What sayest thou?"† *S. Charles Borromeo.* "We are guilty of the death of all whom we calmly see rushing to death through our lukewarmness and remissness."‡ *S. Gregory the Great.*

Precipitancy.

WE must know when to doubt, when to be resigned, when to wait for our opportunity. Slowly and with difficulty good is done. It is a great thing to gain the point we desire, though we return a hundred times to the charge. Judith of old reproached the inhabitants of Bethulia with the words: *You have set a time for the mercy of the Lord, and you have appointed Him a day according to your good pleasure.*§ Judith, viii., 13. S. Bernard wrote to Pope Eugenius III.: "Thou canst not suddenly and at once correct all their faults,

* Multi sunt sacerdotes, et pauci sacerdotes: multi nomine et pauci in opere.

† Daemon clamat: Da animas, caetera tolle tibi; et quid tu?

‡ Tot occidimus quot ad mortem ire quotidiè, tepidè et negligenter videmus.

§ Posuistis vos tempus miserationis domini, et in arbitrium vestrum, diem constituistis ei.

and restrain all their excesses."* *On Consideration.* Do we not read in the Book of Proverbs: *He that is hasty with his feet shall stumble.*† Prov. xix. 2.

Reason demands that we should sometimes prefer the safer course to that which brings more honour; that we should retire, or turn aside when we meet blocked barriers; that we should feign not to notice what we cannot by any chance correct; that we should delay plans which we cannot safely carry out at once; that we should make sacrifices at the right moment; looking to the greater gain which will accrue to us hereafter.

If you ask in a haughty manner, and want, as it were, to force a favour, you will find people so much the less disposed to grant your request. There is great art in not fully unmasking yourself at first, but in advancing little by little, not taking a second step till you have made sure of the first. "I am accustomed to say that zeal is a dangerous virtue," said S. Francis of Sales, "because there are few people who know how to practise it properly. Many, by their impetuous and thoughtless zeal, are not unlike those unskilful workmen who, when roofing a house, break more tiles than they

* Nec potes eorum omnia, simul et subito, vel errata corrigere, vel excessus redigere in modum.

† Qui festinus est, pedibus offendet.

put on. With regard to myself, I obtain all I want, because I only ask what every one can grant."

Do men refuse to sacrifice for you all their vices, get them at least to sacrifice some; do they refuse you to renounce their evil courses, obtain at least prayer and alms deeds. S. Francis Xavier not being able to succeed in converting a rich merchant, procured from him at different times a great quantity of skins for his poor.

Inconstancy.

THE discreet and prudent Parish-priest examines carefully what is the prevailing vice in his parish; what are the remedies which the evil most requires, and which Providence has placed at his disposal; then, having matured his plans, he remains fixed in his well-grounded determination to persevere in the pursuit of this single end. He does not pass rapidly from one idea to another, from one project to another; he completes all that he has once undertaken, and only undertakes that which he feels himself fully able to complete. From time to time he says to himself: "I have an object to attain, what are my present prospects? What have I done hitherto? What ought I to do?"

Some Priests have no fixed purpose in view,

no habit of adapting means to ends: there is neither connection nor sequence in their efforts: each thought is good, each enterprise well conducted; but thought follows thought, and enterprise follows enterprise, in a broken train; no link binds first to last, there is nothing but running at random and groping in the dark.

Above all, in the pulpit, you must return over and over again, at different times, in different ways, to the virtues which you wish to plant, and the vices which you wish to uproot; you must bring proof upon proof, fact upon fact. Not every one of your flock is present each time that you treat the same subject; all your instructions are not equally appreciated, equally understood; besides which, even the strongest impressions are soon effaced. To speak on a topic once only or twice, is much the same as not touching upon it at all. You must press hard upon wax, if you would have a good impression of the seal; the wool must be steeped often in the dye, if it is to take a new and fast colour; a creditor who wishes to get a large sum from a bad debtor, ceases not to worry him in season and out of season.

"Let charity enkindle zeal, let knowledge inform it, constancy give it strength. Let it be earnest, wary, indomitable. Let it never relax, never lose discretion, never be dastardly."* *S. Bernard.*

* Zelum inflammet charitas, informet scientia, confirmet

Mania for Innovating.

THE determination to better every thing is often the worst enemy to the good that at present exists ;* especially at the outset of some enterprise. To bring to perfection a piece of mechanism which is already in fair working-order, we sometimes strain it so much as to throw it all out of gear. "You may see a man," says S. Bonaventure, "who is hardly installed in office before he considers himself so filled with the spirit of knowledge, that he hastens to pull down all that his predecessor had built up ; all those monuments, as he calls them, of folly and perversity." What a pity it is to see a young Priest setting his face against every thing that has been done by one much older than himself, by one possessed, perhaps, of sound judgment ripened by wide experience ; and then exalting into wants and necessities his own whims and fancies, allowing no time for ideas to take root, or for things to fall into their places. For such a one there must be a completely new system of action, new customs ; the people no longer know where they are ;

constantia. Sit fervidus, sit circumspectus, sit invictus. Nec teporem habeat, nec careat discretione, nec timidus sit.

* The original is more pithy. In the French we have Le mieux est souvent l'ennemi du bon."—Ed.

every mind is thrown into agitation ; they can hardly believe that they are still dwelling in the same old parish. And what advantage has come of all this ? Pulling down instead of building up ; anarchy, under the name of reform ; real, substantial, evils, instead of imagined defects.

What Aristotle says of laws may be truly said of customs : "Sudden changes are full of danger to the state, and he who blows his nose too violently brings blood." "Better," says Cleon, "a government, founded on laws which are less perfect, but fixed and stable, than one founded on much more excellent laws, if they be changeable." "Laws are not laws, if they are not inviolable to some extent. All respect for the laws is gone, when they are seen to fluctuate continually." *Bossuet, Sacred Politics.*

"Let us go to work gently when we must make a change," says S. Francis of Sales, "feeling our way at every step. Real progress goes on gradually from less to greater. God Himself Who has no need of time, albeit He attains His ends powerfully, yet advances so sweetly that His movement is not noticed."

Pusillanimity.

THE timorous Priest at the beginning of his career shows the purest zeal ; he forms schemes and prepares to carry them out, the authorities of the diocese are consulted,

and approve; they commend all that is proposed. He makes a beginning, and now the work is already in hand, when lo! a voice is raised: *Our Priest is running ahead, he is going much too fast, he is full of crotchets.* Some of the parishioners, edifying enough and well meaning in other respects, take up the same tone: the Clergy of the district join in the outcry. At this point the heart of our good but chicken-hearted Priest fails him, he cannot nerve himself to face the storm, he throws down his arms, and gives up the battle for ever. Just the very thing that the enemies of religion ask for! "Priest," they cry, "bury yourself in your sanctuary, make no noise in the world, be content to preach the Gospel to pious women, let us have no zeal. None of your enthusiasm for us. You are a soldier. Well, fire not at us. You are a sun. Ensconce yourself then behind some cloud. You are the salt of the earth. Let your strong taste become savourless. You are the watchers of the sheep. Away with them then to the shambles!"

Meanwhile, the powers of hell are at work, losing not one moment. The wicked are bawling at the top of their voice, while we are keeping silent; they are scattering fire and flame while we are hiding our heads.

Another kind of cowardice is that which those Priests give proof of, who are afraid to mount a pulpit because they are not orators.

Well, what then? Speak simply, like a father to his children; make a collection of good things, and distribute them. S. Charles Borromeo allows you even to read from a catechism and explain it. What you say will be received well, just as we willingly take a coin that is badly struck, if only it be of the full weight. When S. Paul preached in the Areopagus, his hearers made game of him; however he went on, and the result was that he gained many souls to Jesus Christ.

Other Priests again lose themselves in details, instead of trying to make the good they have done spread as widely as possibly. The schools, the religious Communities, the Guilds; men in power, people who are looked up to on account of fortune, rank, or learning; fathers and mothers of families, as also men notorious for unbelief, or infamous conduct; these should be the principal objects of the Pastor's untiring zeal: and yet he allows all his time to be taken up in the direction of a few pious women, or the restoration of a church or sacristy.

Presumption.

"IT is a great act of wisdom," says S. Bonaventure, "to take advice gladly, and to ask it humbly. By so doing a superior gains three signal advantages: the first is, that he feels more confident of not being deceived

since others are of the same mind; the second is, that he is less open to criticism, if what he does by the advice of wise counsellors comes to fail of success; the third is, that in reward for his humility, he receives from God special lights, to discover expedients, and foresee obstacles which no one would have suspected. In addition to all this, those whose advice he has followed are on his side, and, come what may, good or evil, they will defend his conduct." *The Six Wings of the Soul.*

This last reflection is strikingly true. For why is it that a Curate sometimes lets his Parish-priest wear himself out all alone, or manage a ceremony or other undertaking as best he can, without assistance? Most probably it is because he has not been consulted, perhaps has not even had notice of what was to take place; and therefore he holds aloof. And why is it, that when a Parish-priest comes to fail in some project, he finds in his Curate, not a friend, to exculpate and console him, but an accuser and an enemy? It is always the same story; the Curate has been given no share in the concern, has felt no interest in it; he does not look upon it as in any sense his own; he feels no responsibility whatever.

Distrust your own lights, your own foregone conclusions, your own humour, your own passions; consult your Bishop in matters of importance; and in everyday matters speak

with your Curate, if for no other purpose than to train him and to keep up a good understanding with him. Sometimes you would do well to take the opinion of two or three wise and discreet men among the neighbouring Clergy.

*Do thou nothing without counsel, and thou shalt not repent when thou hast done.** Ecclus. xxxii. 24.

Misplaced Confidence

THE Pastor may easily do himself immense injury by confiding to his parishioners what causes him trouble and annoyance. Seldom do such outpourings of the heart do any good; therefore they are injudicious: seldom do they go no further than they were meant to go; therefore they are mischievous. The man who opens his heart to the first comer, who discloses his secret thoughts to whoever chooses to listen to him, who takes as a bosom friend every one who flatters him or offers to do him a service, will before long, but yet when too late, learn how great has been his mistake. Who does not know how heavy is the burden of an entrusted secret; it may be said to give lock-jaw to him who hears it.

The Priest does himself no less injury when

* Sine consilio nihil facias, et post factum non poenitebis.

he tries secretly to find out what people say against him. He may very easily be deceived, even wilfully, and then bring down hatred upon himself and his tale-bearers. Let him believe his watchful eyes rather than his two open ears, and without first making certain that he has reliable and communicable information to go upon, let him have a care how he charges any one with a fault.

Nothing betrays greater weakness of mind in a Priest than allowing himself to be led by his housekeeper, or by a knot of his pious women.

If you would keep your parishioners from speaking ill of you, never speak ill of them: otherwise you will only embitter them against you, and give a sharper edge to your angry mood against them. A good father hushes up his childrens' faults, a good husband conceals the defects of his wife. Remember how S. Paul on all occasions extols the virtues of those whom he had brought to the faith; how he calls them his *joy*, his *glory*, his *hope*, his *crown*.

Scandalising the Weak.

WHAT a wondrously strange blindness is that of the Priest, who, relying upon his conscious innocence, and his good intentions, in spite of the suspicions and charges against his character which are openly bruited

about, in spite of the repeated remonstrances of his fellow-priests, in spite of all the warnings and threats of his superiors, obstinately determines to make head against the storm, and to set at defiance all the severe criticisms of which he is the object, rather than make the smallest concession to public opinion. In the case of an abandoned Priest, who has already thrown off the mask, such conduct is not past comprehension; but it is really marvellous how any one who is beyond reproach in all else should so act:—mental derangement is the only explanation.

What more obvious than such a reflection as the following: "It is not absolutely necessary that I should be the Director of such a woman's conscience, that I should admit such a one into my private room, that I should pay frequent visits to such a family; but it is absolutely necessary that my good name should be above the reach of suspicion, or even of the thought of suspicion."

"What care I," cries the unhappy dupe, "for the judgment of men!" What! you are giving scandal, and will you take no trouble to put a stop to it? You, and the holy religion of which you are a minister, have become a butt for ill-natured gibes, and do you refuse to put an end to such baneful scoffing? "To give in," he replies, "would be to plead guilty." Wretched delusion, hellish policy!

By yielding, you would save your honour, you would stop the mouth of calumny, and you would show that you are not capable of the crime alleged against you. On the other hand, by a dogged resistance you compromise yourself more thoroughly, you give ground to the reports which are in every one's mouth, and you force all men to believe, without doubting, that your passion is so deep-rooted, so raging wild, so incurable, as to make you brave everything rather than make a sacrifice of it.

SUPPORT IN THE HOUR OF TRIAL.

Recourse to the Bishop.

ACCUSTOM yourself to look upon your Bishop not as a cold administrator, a censor, and a judge, but as a friend and a father, a confidant in the time of trial, a sharer of your hidden feelings.

In any bewildering emergency, above all in the case of any clashing with government officials, have recourse at once to the Bishop; explain everything to him sincerely, distinctly, accurately, in unimpassioned and moderate language; give reasons for and against. State your complaints and those of your opponents, your reasonable hopes, and your reasonable misgivings; if you can help it, do not let it appear to which side you lean. In fact, your object should be, not to work upon the Bishop or to mislead him, in order to draw him over to your way of thinking, or to make him endorse what you have done, but to put him in possession of the facts of the case, that he may be able to tell you what course to pursue. Can

you not see, that if you make a one-sided statement, the Bishop, unwittingly deceived, will give his verdict against truth or against justice; and that if, when better informed, he reconsiders his judgment and recalls it, the disgrace will fall on yourself and him alike. In delicate matters always allow the Bishop to take the initiative and the responsibility.

It may be, that your assailants will adopt the plan of renewing their impeachments and intrigues, till at length they triumph. Then all the disturbance which has been made about you and your affairs will be laid to your door, and you will be put down for the chief author of the cabals set on foot to ruin you. "Does it stand to reason," will be the cry, "that a whole parish must be in a constant turmoil all through one man?" What are you to do then? Will you persist, in spite of the warnings of your superiors, in trying to prevent your removal from a parish, in which your presence is a never-ending cause of dissensions! No, surely; then is the time to obey the order: *When they shall persecute you in this city, flee into another.** S. Matt. x. You will do better elsewhere, and another will do better where you are. What disgrace can there be in following the example of Jesus Christ, of the Apostles, and of so many holy Priests?

* Cum autem persequentur vos in civitate istâ, fugite in aliam.

Patience.

To suffer is the condition of existence upon earth: *In the sweat of thy brow shalt thou eat thy bread.** Suffering is most clearly specified in the Christian's call to holiness: *Whosoever doth not carry his cross and come after Me, cannot be My disciple.*† Suffering is the foredoomed lot of the Priest: *In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation*‡ . . . . Everything taken into consideration, are you not of all mankind one of those who suffer least?

You say: "You do no good in your parish!" Well! what matter. Merit depends on labour, not on success. Perfection consists in doing the simple will of God, not in working wonders. The great ends of the priesthood are furthered as much by the one who sows as by him who reaps; by the David who collects materials for the Temple as the Solomon who rears the edifice.

You say: "You do nothing!" And were you only passing through your purgatory here,

* In sudore vultûs tui vescêris pane.

† Qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus.

‡ In omnibus exhibeamus nosmetipsos sicut Dei ministros in multâ patientiâ, in tribulationibus.

would that be nothing? Which would be better, to suffer in this world, or to suffer in the next? Perhaps God intends to take the annoyances with which you have to bear, as some sort of a substitute for corporal austerities which you have hitherto only too much neglected.

"You are doing nothing!" you assure me. Listen then to the Saints, who will tell you that: "The bursting of a storm upon us when we are innocent, is a foreshadowing of future, and not far distant, success."† *S. Ignatius.*

"If we are profoundly humbled, God will be supremely glorified: yourself too will see conversions in crowds, a thousand falling to the left, and ten thousand to the right. It is the way with God, to draw His honour out of our humiliation." *S. Francis of Sales.* "The best of all Superiors is he who is the cross to which we are nailed."* *S. Bernard.*

"When a man," says Father Balthazar Alvarez, "has laid out a large sum of money upon the cultivation of a vineyard, I can understand his distress at seeing a terrible hailstorm desolate it, and strip it of its fruit. But if every hailstone were a piece of gold, would his grief be reasonable? Would he not have more cause to rejoice at such a lucky mischance? Well,

* Tempestas absque nostrâ culpâ in nos saeviens, est quaedam futuri et secuturi brevi proventûs significatio.

† Optimus superior est perpetuus crucifixus.

then, each shower of contempt that falls on a truly penitent man is all of gold, and in the hour of humiliation the gain is incomparably greater than the loss."

Forgiveness of Injuries.

PRAY for your enemies, and get others to pray for them; offer up some act of mortification for their intention; visit them, address them with all charity, find excuses for them; let any offensive expression that may escape them fall unheeded to the ground; take no notice of an ill-natured turn; avail yourself of every opportunity to do them a service, or to say a word to their credit; try by a thousand ways, which the Spirit of God will suggest, to gain their hearts, or at least to lessen their estrangement.

S. Augustine used to say to heretics: "Let those chafe with fury against you, who know not with what labour truth is found, with what difficulty error is avoided . . . . . Let those chafe with fury against you, who know not with what groans and sighs the least glimpse of God is to be purchased."*

* Illi in vos saeviant qui nesciunt cum quo labore verum inveniatur, et quam difficilè caveantur errores . . . . . Illi in vos saeviant qui nesciunt cum quibus gemitibus et suspiriis fiat, ut ex quantulacunque parte possit intelligi Deus.

The Priest ought so invariably to return good for evil, that to hate him should be to establish a claim on his friendship; and so constantly ought he to pray for his slanderers, that to malign him should become, as it were, a sign of predestination.

A mother ill-treated by her children has no thought of other revenge than that of sighing and weeping, of entreating and forgiving.

"Had not S. Stephen prayed for Saul, we should never have had S. Paul," says S. Francis of Sales.

The sentiments of this Saint on the subject of love for our enemies are truly admirable. "To govern a parish well," he writes in another place, "the Pastor should have a father's heart, or a mother's heart, or both at once: he would then be ever ready to pardon and find excuses: then would his every word be sweet, his countenance pleasing, his looks gracious, and his conversation agreeable.

"Not only do I find no difficulty in loving my enemies, but I find therein so great a pleasure, that, had God forbidden me to love them, I should have had great difficulty in obeying Him. Know that, if you were to tear out one of my eyes, I should look upon you with the remaining one as fondly as if you were the best friend I had in the world. God loves poor sinners and I love them, but scarce any one else seems really to love them."

How beautiful are the words of S. John Chrysostom! "See you not how parents, even though their sick child be past all hope of recovery, still cease not to weep and mourn over him, and to caress him again and again, doing everything they possibly can for him, even till his last breath? The like do you for your brethren. They cannot by their tears and lamentations stay the approach of death; but you by persevering efforts can often even bring back life."*

Union with the Heart of Jesus.

DOUBTLESS you have in your chamber a picture representing the Divine Heart of Jesus as it was shown by Christ Himself to the Blessed Margaret Mary Alacoque: "Look and work according to the pattern that was shown thee on the Mount."†

That Heart is enveloped in glowing flames, surmounted by the cross, encircled by the crown of thorns, transpierced by the sword.

* Annon cernis parentes, quomodo filiis suis, licet frequenter desperatis assideant lacrymantes, lamentantes, exosculantes, omnia quæ possunt adhibentes ad supremum usque halitum? Idem tu facito pro fratribus. Illi non possunt lacrymis ac lamentis mortem abigere; tu vero saepè poteris assiduitate animam revocare.

† Inspice, et fac secundum exemplar quod tibi in monte monstratum est.

The flames are an emblem of the charity for God and man, with which our Saviour burned, and with which your heart should also be inflamed. The cross, the crown of thorns, the sword, all bring back to memory the humiliation and sufferings by which Jesus wrought our salvation, and by which you must co-operate in the salvation of the souls intrusted to your care.

Take and accept that Heart just as it is; leave out nothing: take and accept love for God and men, leave not out humiliation and sufferings. The more faithful you shall be in making a holy use of humiliations and sufferings, the more careful will Providence be to procure new humiliations and new sufferings for you, and to give you great strength and courage for the conflict.

O Priest of the Most High! Away with fear! Unite your heart to the humbled and suffering Heart of Jesus. It is the heart of a Friend, of a Father, of Him who is at once God and Saviour. This Heart is now your model, your refuge, your support, and through all eternity it will be your reward. Whoever has understood this Heart and tasted of its sweetness exclaims with S. Teresa: "To suffer or to die;"* or with S. John of the Cross: "To suffer, not to die."†

* Aut pati, aut mori.

† Pati, non mori.

THOUGHTS THAT GRAY HAIRS BRING.

Resignation.

ONE of the most glowing wishes of the Priest should be the wish to die with his armour on his back. S. Francis of Sales used to say to those who proposed to retire from the duties of the Ministry in order to lead a more quiet life: "Know that God abhors the peace of those whom He has destined for war; He is the God of armies, and the God of battle, as well as the God of peace."

But what must be done, when old age or failing health shall have rendered you quite incapable of discharging the pastoral office? Ought you then to cling obstinately to a position in which you cannot remain without manifest detriment to souls? Ought you, after having cultivated the Lord's vineyard with unremitting toil for thirty or forty years, to leave it to your successor in the same neglected state in which you found it? Experience has often taught you that a want of supervision, a

suspension of the regular sermons, a momentary relaxation of the spirit of zeal and of labour, suddenly stops the course of good, and allows evil to assume the upper hand; what then must be expected when there shall be a total or almost total stand-still as to supervision, preaching, zeal, and labour?

S. Gregory,* whilst declaring that the veteran Pastor does not deserve to be cast forth from the Parish, but rather to have a coadjutor appointed to assist him, admits that, as such a coadjutor can never have either the authority or the zeal of a regular incumbent, it were better that the aged and infirm Priest should retire. When your friends or your Superiors shall convey to you that the glory of God, the welfare of your flock, your own interest, call upon you to take such a step, do it with a good grace: the diocese, the Catholic public,† will come to your relief.

Fear of God's Judgments.

IN summing up before God the faults of your private and public life, always join a feeling of trustfulness to a feeling of fear.

Father Balthazar Alvarez used to say to him-

* S. Greg., Epist. lib vi., Ep. 47.

† In the original, "L'Etat lui-même."

self: "If a man who had offended me were to acknowledge his fault, should I not be satisfied with him? Undoubtedly I should. And were he to take upon himself to do all kinds of penances, and were he to make a firm resolution to serve me faithfully for the future, should I not feel yet more favourably disposed towards him? Undoubtedly I should. And if he could not without my help procure a right feeling of repentance, should I not lend that help? Undoubtedly I should. And if I much desired to be his friend, and he seemed to wish to be mine, should I not heartily hold out my hand to him? Again, undoubtedly I should. What! I, who am evil, would do all this for a sinner, and would not God who is goodness itself, behave with equal generosity towards me? Let me not offer Him such an affront as to put His mercy below my own. If I am willing to satisfy His justice, and to be reconciled to Him, not only will He consent, but He will help me with His infinite power; first, because He is good, and secondly, because He is my Father."

Represent to yourself a counsellor, who, after having won universal respect by his uprightness and zeal during a long life, should at length come to be dragged before the tribunal of justice. On the way he calls to mind that the judge before whom he is to appear, once worked jointly with him in the

exercise of the same profession; he remembers too, having lately gained a cause for some of the judge's most intimate friends. More than all this, he it was who pleaded in a case of life or death for this very judge, at that time abandoned by every one else. Ah! at this thought courage returns to the poor man's heart, he feels that he cannot be condemned.

You are that advocate. Long have you been pleading the cause of sinners before Jesus Christ; long have you, like Jesus Christ, been discharging the office of mediator and intercessor. The intimate friends of your judge are all the souls whom you have sent before you to Heaven. Your Judge is Jesus Christ, Whom you have defended and saved over and over again, as often as you have converted sinners, who are members of His Mystical Body. Lift up your head then with confidence; Jesus Christ will not allow His Priest to be condemned.

Last Sickness.

EARNESTLY beg your friends not to delude you when you shall be in danger of death, but charitably to prepare you for the Last Sacraments. Do not reason as many have reasoned to their cost: "*I am better; wait till I am worse. I am too ill, wait till I am better.*" Alas! death does not wait, death comes nearer every moment, death makes a final dash upon us.

S. Jerome gives this advice to Nepotianus: "When you art sick, let some holy brother attend you, and your sister, or mother, or some woman of tried and well-known virtue. I have known some when they rallied in body begin to fall sick in soul. Not without danger does she serve you whose countenance your eyes are often wandering upon."*

S. Francis of Sales being asked what virtues were most in season at the last hour, replied: "Humility and confidence." "Charity should be the mattress of a good death-bed, but it is well to have the head supported on the two pillows I have pointed out, and to expire with an humble trust in God's mercy." Towards the sick this Saint behaved like a Guardian Angel, gently and sweetly inspiring good thoughts: saying from time to time a few well-chosen words, and suggesting acts of faith, of love, of hope, of humility, of contrition, of resignation, of conformity to the will of God.

The Sovereign Pontiffs, Benedict XIII., Pius VI. and Pius IX., have approved and enriched with numerous indulgences, "the pious devotion called the heroic engagement or offering, by which the faithful servant of Christ who

* Aegrotanti tibi quilibet sanctus frater assistat, et germana, vel mater, aut probatae quaelibet apud omnes fidei. Scio quosdam convaluisse corpore, et animo aegrotare coepisse. Periculosè tibi ministrat cujus vultum frequenter attendis.

makes it, offers up with noble generosity all his own meritorious works throughout his whole life, and all the suffrages that shall be made for him after his death, in behalf of the souls now suffering in the pains of purgatory. Priests who make this offering thereby gain a personal right to all the advantages of a privileged Altar on each and every day of the year."* If you make this Heroic Offering, be assured that God will not allow Himself to be surpassed in generosity.

Unite your heart to the agonizing Heart of Jesus; often kiss the Crucifix; call upon the names of Jesus, Mary, and Joseph.

Conclusion of the Second Part.

ZEAL and Priest: these two words are, so to speak, synonymous, or at least correlative; for the first expresses merely an essential quality of the second. To descend however from theory to practice, it seems that we can distinguish four classes of Priests engaged in the ministry.

* Piam devotionem, quam votum seu oblationem appellant, per quam Christi fideles ipsam amplectentes omnia propria meritoria opera, dum in terris morantur, ac singula eorum suffragia cum ex hâc vitâ migrati fuerint, animabus jam in purgatorii poenis existentibus, singulari pietate offerunt. Sacerdotes ipsum votum profitentes indulto Altaris Privilegiati personalis gaudent singulis anni diebus.

There are Priests who are zealous for their own salvation and zealous for the salvation of the people: these, and these only, are really Priests; these are Saints and Apostles. Saints, because they strive by every means in their power to attain to Priestly perfection; Apostles, because they spare no pains in leading to Heaven the flocks entrusted to their care. Happy are such Pastors! Happy are their flocks!

There are Priests who are zealous for their own salvation, and unconcerned about the salvation of the people; these are good Christians, but not good Priests; they would be Saints, if they were not Priests; but, being what they are, we see in each of them merely half a priest.

There are priests zealous for the salvation of the people and unconcerned about their own salvation. These are honest workmen in the service of the Church, dealers in Sacraments, serving out matter and form without any double dealing, preaching sermons accurately orthodox, and not "keeping the truth captive." Such Priests are not traitors to their people, but they are the greatest traitors to themselves; they would be Apostles, if they could be such without being Saints.

Finally there are Priests who are unconcerned about their own salvation, and equally unconcerned about the salvation of the people. These are neither Saints nor Apostles; they are not

even conscientious Christians; they are simply Priests faithless to their vocation, not caring to open Heaven to others, not caring to open Heaven to themselves.

A Bishop, preaching a Retreat to the Clergy, addressed these words in accents of grief to his audience: "The light of faith, you say, is growing dimmer day by day; and yet, *You are the light of the world.** Corruption again, you say, is spreading amongst all—of every age, and of every condition—and yet, *You are the salt of the earth.*† Has the light then been put out? Has the salt lost its savour and its power? Is not the Word of God still upon your lips! Is not the Blood of Jesus Christ still in your hands? Forty thousand Priests in France, and Christianity languishing in France! Truly and in very deed this is a mystery!!!"

* Vos estis lux mundi. † Vos estis sal terrae.

Appendix.

THE PARTICULAR EXAMINATION OF CONSCIENCE.*

THE importance attached by S. Ignatius to the Particular Examination of Conscience may be gathered from the fact that it is the first of means for purifying the soul, and for attaining perfection, which he gives in the Spiritual Exercises; as well as from the assiduity with which he himself practised it up to the day, and even the hour, of his death. Indeed, it is not easy to see how any one can change what is defective in his character on any other system.

Those persons who bring as an objection to the industry of marking down on paper the number of faults committed day by day, that it leads to no practical result, may reflect on the following considerations. It seems beyond the reach of possibility that any one can really try

* See pp. 14 and 25.

on this plan, to correct himself of (for instance) a habit of using impatient expressions—which are an external manifestation of anger ;—or to put an end to unpunctuality—which is a proof of an irresolute will ;—without lessening daily the number of faults, and ensuring complete amendment in the course of a few weeks. If carried out earnestly and perseveringly, the system of S. Ignatius cannot fail of producing the effect intended. Like all other systems it may be badly worked or wrongly applied, but failure in such cases must be attributed to the right source. Besides which, the mere taking the trouble required would show a real desire of improvement, and would bring down the blessing of God. And further, how many thousands are known to have reaped incomparable benefit from this excellent practice?

Method of making the Particular Examination.

Given as nearly as possible in the exact words of S. Ignatius.

"A Daily Particular Examination of Conscience. It consists of a threefold spiritual industry, and includes examination of self made twice on each day.

"The first time of practising this industry is immediately on rising in the morning, when we must resolve carefully to avoid falling into the sin or defect which we desire to lessen and destroy in ourselves.

"The second time is when the day is half spent,* when we are to beg of God our Lord that which we wish for, namely, grace to call to mind how frequently we have fallen into some particular sin or defect, and also to correct it in future. After doing which, we make our first examination, exacting from our soul an account of the particular fault we are anxious to correct, going mentally over the day, hour by hour, or any smaller portion of the day, beginning from the time when we got up in the morning, down to the time when we are making our examination; marking on the first line of the subjoined figure a point for each occasion that we have given way to the particular sin or failing, and afterwards resolving to correct ourselves of it up to the period of our next examination of conscience.

"The third time is before retiring to rest,† when a second examination is made after the same method, taking one hour after the other from the previous examination up to this second one, making on the second line of the annexed

* *Post prandium* in the original.
† In the original, *post caenam*.

figure as many marks as are the occasions when we have fallen into the sin or defect.

"Four additions for the more speedy removal of the particular sin or defect:

"The first is, that as often as we fall into the particular sin or defect, we should put our hand to our breast, grieving that we have so fallen. This can be done even in presence of many persons without their noticing what we are doing.

"The second is, that since the first line of the figure signifies the first examination, and the second line the second examination, we should observe at night time whether there has been any amendment between the first line and the second, that is to say, between the first and the second examination.

"The third, to compare the second day with the first, that is, the two examinations of the present with those of the preceding day, and to see whether there has been improvement between one day and the following.

"The fourth, to compare one week with another, and to note whether the amendment in the present, be greater than that of the preceding, week."

It will be observed from the Saint's own words—which have been rendered faithfully even where they cannot be translated literally—that he makes defects as well as sins the subject-matter of the Particular Examination, and takes for granted that the fruit of the Examination, when properly made, will be a daily diminution in the number of falls, until the fault or defect be entirely uprooted.

The General Examination of Conscience.

Translated literally from St. Ignatius's Exercises.

"A method of making a General Examination of Conscience, in order to purify the soul and prepare for our confession.

"It comprises five points:—

"1. The first point is to thank God our Lord for all the benefits which we have received from Him.

"2. The second point is to beg grace to know our sins and to drive them from our soul.

"3. The third point is to exact an account from our soul of the sins we have committed, of thought, or word, or deed, from the time when we got up until the time of our examination, going through that portion of the day, hour by hour, in the same order as is laid down for the Particular Examination.

"4. The fourth point is to ask pardon of God for our defects or sins.

"5. The fifth point is to purpose amendment with God's grace.

Pater Noster."

So far the Saint. The General Examination of Conscience, we may observe, is too commonly practised even by people living in the world to require much explanation. But we may be allowed to call attention to the logical sequence of the points of St Ignatius, and to the fact that the effect of the Examination would be injured by omitting any one of them, or by inverting their order. For, our sorrow at

having offended God will always be proportioned to the love we have for Him, and to the sense we entertain of the shameful ingratitude with which we repay the countless benefits He has conferred upon us, both in the order of Nature and in that of Grace, even up to the very moment of our Examination. "His mercies are ever new." Then, with reference to the second point, experience, if nothing else, should have taught us before this how great a grace it is for any one to have a true knowledge of himself, and how much more rare a grace it is to be able to correct what is known to be wrong. And with regard to the last two points, ecclesiastics know that, according to the teaching of the Council of Trent, a true act of contrition includes grief for sin committed, and a resolution to avoid it for the future: "dolor de peccatis, cum proposito non peccandi de cætero." Without this second element of contrition, sorrow may be nothing more than that remorse which is often seen in persons—drunkards and others—who have no serious intention of amending their life. St. Ignatius's points, followed in due order, will help at once to prevent the Examination of Conscience proving either unfruitful from want of practical method, or wearisome from lack of sufficient matter and from unvarying monotony.

Subjects of Examination for the Third Point.

THE Examinations of Conscience in our common prayer-books are naturally not suited, in a special manner, to persons in immediate preparation for the priesthood. Questions that might be useful in the case of young men intending to remain in the world, suggest a lower standard of piety than should be aimed at by a Seminarist, to whom mortal sin should be a thing unthought of, and whose virtue should be of a positive rather than of a negative character; in other words, who should aim at being holy rather than at not being wicked. The following table of faults and defects may, it is hoped, be suitable to Seminarists.

General Examination. Have I risen punctually? Have I given my first thoughts to God? Have I kept myself recollected when dressing, and recalled the matter of my meditation? Have I said my morning prayers, devoutly, and on my knees? Have I made my meditation properly? Not allowed the half hour to be shortened on any pretext? Warded off sleep and distractions? Have I heard Mass

becomingly? Offered it up for some special objects? Made my thanksgiving duly, after Communion? Made a Spiritual Communion, if not actually communicating? Have I studied diligently and with a proper motive? Kept myself in the presence of God during the day? Used ejaculatory prayers? Striven to gain the Indulgences of the season, and applied them to the living and the dead? Given some time to spiritual reading? Have I visited the Blessed Sacrament? Have I, from slothfulness, omitted the Angelus? some of the Rosary? any of my ordinary devotions? Have I been mortified at my meals? Modest, gentle, and charitable during hours of recreation? Punctual in all my duties? Have I kept watch over my eyes? Have I made an act of sorrow after doing anything wrong? Before retiring to rest have I prepared my meditation for the next morning.

After receiving the priesthood, may be added: Have I made my thanksgiving after Mass for at least a quarter of an hour? Have I said my Office "worthily, attentively, and devoutly"? Have I put off saying it till a late hour, without sufficient reason? Have I visited the sick and distressed persons of my congregation? The teachers and the children of my schools? Have I gone willingly to administer the Sacraments when called upon

to do so? Been patient in the confessional? Prayed for grace before hearing confessions? Prepared my sermons and catechisms? Studied theology for some time during the day? Murmured against my superiors? Been irritable with servants, &c.? Prevented overwork by foresight? Have I wasted time unreasonably over newspapers, light literature, &c.? Dined out too frequently? Played too much at games of chance? Been absent unnecessarily from my post with danger of persons dying unattended?

Particular Examination 1. Did I, on rising, recall the subject of it, and resolve to guard against my Predominant Passion? 2. Have I kept it before my mind during the course of the day? 3. Have I, when betrayed into a fall, made an act of sorrow; struck my breast (if alone), in token of sorrow; done some little penance as a caution and atonement? 4. Have I marked down the number of my falls?

It is by no means intended that the foregoing forms of examination should be used habitually or servilely. They merely contain an indication of the general course of thought

which may be pursued with profit. The particular shape to be taken by the Examination must be left to each one, who will also express in his own words the thoughts of thanksgiving, petition, and contrition, which occur to him as most suitable to his own frame of mind.

Some persons find profit in the practice of bringing the first, fourth, and fifth points to bear more especially on some one of the relations in which we all stand to God, and which may be varied on different days of the week. Thus, on Sunday, we may express our thankfulness particularly for the gift of Creation, and find motives for our sorrow and our good resolutions in the dependent condition of a creature. On Monday, a similar use may be made of the benefit of Redemption; while Vocation to the Faith and to the Priesthood may supply matter for Tuesday and Wednesday. On Thursday, we may think of the gift of the Blessed Sacrament of the Altar; on Friday, of the Passion of our Blessed Lord; and on Saturday, of the Patronage of His holy Mother.

Particular Examination upon Mental Prayer.

1. "I WILL examine how I have succeeded in the Meditation. 2. If badly, I will look for the cause, and when I have seen it, I will be sorry for it, so as to amend for the future. 3. If well, I will thank our Lord God, and I will proceed in the same way another time."—(*Addit.* 5.)

1. Have I prepared the Points over-night? Determined the fruit?

2. Have I brought these to mind when dressing in the morning?

3. Have I placed myself reverently in the presence of God?

4. Have I made the Preparatory Prayer, and the Preludes of "Composition of Place," and "Petition"?

5. Have I taken a position conducive to reflection?

6. Have I exercised the Memory, Understanding, and Will?

7. Have I applied to myself what was calculated to meet my wants?

8. Have I exercised the Affections in proper acts?

9. Have I made fitting and practical resolutions?

10. Have I made one or more Colloquies?

11. Have I had distractions, and whence did they come?

12. Have I dwelt upon what kindled my devotion, without being anxious to hurry on to other matter?

13. Have I knelt during the Colloquy?

14. Have I had consolations, or desolations; of what sort, and whence did they proceed?

15. Have I spent the full time allotted to the Meditation?

16. Have I made a note of any lights received during my Meditation?

None but the earnest and pious will use this form of examination. But then, this book is written expressly for the pious and the earnest.

Particular Examination for Retreat Time.

1. HAVE I remained quietly in my room, going out of it only when obliged to do so?

2. Have I observed silence strictly?

3. Have I been modest in my deportment, and put a check upon my eyes?

4. Have I driven away every thought of business, friends, worldly matters, &c.?

5. Have I made use of light and darkness, according to the mind of St. Ignatius, so as to help me in making my retreat?

6. Have I observed punctually the Order of the Day?

7. Have I promptly attended to the bell?

8. Have I spent my free time well?

9. Have I read other books than those assigned me by my Spiritual Director?

10. Have I conferred with him in all sincerity?

11. Have I heard Mass devoutly, applying it that I may derive fruit from the Exercises, and notably the special fruit of the day?

12. In times of desolation have I struggled against weariness and disgust?

13. Have I visited the Blessed Sacrament with fervour?

14. Have I prayed to my Patron Saints?

15. Have I dwelt on thoughts, however good, which did not belong to the subjects treated of in the day?

16. Have I avoided every occasion of laughter?

17. Have I made the Examination on every Meditation?

18. Have I noted down the lights received, the affections, or the resolutions of the Meditations?

[Here recall the Examinations made after each Meditation, and note down in a little book the number of faults found in the Particular Examination.]

PREDOMINANT PASSION.

I.—Some Rules which may help in Discovering the Predominant Passion.

WITHOUT a correct knowledge of his Predominant Passion, in other words, of his natural character, it would be impossible for any one to make the Particular Examination upon his leading fault: in such manner, at least, as to be able to work a thorough reformation in his conduct. To help in acquiring this self-knowledge, we may ask ourselves the following questions. The answer to them, when given sincerely, must necessarily throw light upon our character.

1. What impression had I created about myself before I left home for the first time? What was the opinion formed of my disposition by parents, brothers, sisters, servants? &c. What is the fault for which I was most frequently corrected during my childhood?

2. During my College career what did my companions think of me? What *sobriquet* did they give me, or how did they caricature me?

What was the origin of all my difficulties with my Superiors?

3. What sins made up the staple of my first General Confession? When subsequently I have made a review of the whole, or of some portion of my life, what was the sin which occurred with most frequency?

4. What has been the ever-recurring refrain of my weekly or fortnightly confessions?

5. What sin is that, which—as in my thoughtful moments I have often acknowledged to myself—would be the cause of my damnation were I to come to lose my soul? What is the weak point which would soonest give way under the pressure of great temptation?

6. What do friends tell me about myself, either when they admonish me amicably but seriously of some glaring fault; or when they jokingly and familiarly take for granted that my chief defect is such and such?

7. What is said of me in society? It is impossible that some busy-bodies and gossips should not have occupied themselves with me as well as with everybody else; and equally impossible that some others should not have occasionally informed me of what has been said. Their remarks will often have had some truth at bottom.

8. What has been thrown in my teeth by enemies, or by any other persons in moments of excitement and irritation?

9. What have people said to me when I have reason to think they were flattering? Were they not playing upon me, having seen through me, and knowing my foible?

10. What does the devil tell me about my character by soliciting me to that particular kind of evil to which he knows me to be naturally inclined? Let me study this especially from temptations which I have every reason to believe proceed principally, if not entirely, from the bad spirit; temptations which present themselves in the holiest places, at times of prayer, &c.

11. What does the Holy Spirit tell me of myself, by urging me in time of meditation, retreat, and in my better moments, to correct such and such a fault? What are the chief inspirations vouchsafed to me?

12. What involuntary thoughts constantly present themselves to my mind, especially when I have least power over it? For example, on first awaking in the morning—when composing myself to sleep at night—at certain moments of unoccupied time—even in dreams? To say nothing of thoughts that become voluntary and sinful.

13. What secret do I know about myself—a secret well known, as the jealousy with which I guard it abundantly proves? What is that fault in my character which I strive to conceal, and which it pains me to hear spoken of?

I should not feel pain if the finger were not touching me on a sore place.

14. What is the object at which I am aiming, and towards what centre do all my actions seem to converge? What is the spring which sets all my life in motion? Of what do I speak? What do I read about with most pleasure and delight? What passages in books fascinate me, so that I return to them, and read them twice?

15. What are my favourite aphorisms and proverbs? *Festina lente*, perhaps, if inclined to sloth. Or, "The animal that is not well fed cannot work well," if prone to greediness. Or, "The labourer is worthy of his hire," if avaricious, &c.

16. What does my physical constitution tell me of myself? Am I delicate and nervous, naturally desirous of excitement? Am I of a robust constitution, and possessed of a keen relish of enjoyment? Am I of a melancholy and dreamy disposition? Sanguine, and changeable? Phlegmatic, and loving ease and quiet, &c. &c.?

17. What qualities am I likely to have inherited from my parents? They had difficulties with their character; have these difficulties come down as an heirloom to myself?

18. What irritates me in others? If I am self-willed myself, I shall dislike very much headstrong determination in others.

II.—List of Faults in which the Predominant Passion may be attacked in detail.

HAVING discovered our Predominant Passion, we must proceed to find out what are its ordinary and external manifestations. We cannot hope to conquer it by rooting it out altogether: and, considering that, in the majority of instances our chief defect is nothing but the merely natural and unmortified development of some good quality, we should not try to destroy it. But we can, and should, correct the disordered sallies of this Predominant Passion, until by degrees it has ceased to injure us, and on the contrary has been made to help in the work of our sanctification.

The following list of faults may be of use. It is not meant of course to exhaust the subject, but only to suggest thought, and put the reader on the track of his own defects. It should be observed that some persons seem to think that they have several Predominant Passions, which manifest themselves not only successively but simultaneously. This is an error—one passion alone is the *Master-Passion* of our life, and rules not only ourselves, but all our other passions. We commit sins, for example, of anger, mainly because we are proud.

The Proud Cleric.

1. Is independent and self-confident; does not ask advice of any one. 2. Attempts things above his ability to perform. 3. Is ambitious, and aims at dignity and rule. 4. Cannot work in harmony with any one of great talent. 5. Treats others with contempt and haughtiness. 6. Is indifferent, generally, to the praise or blame of others, thinking himself above both; but is filled with jealousy or envy when persons are praised in his presence. 7. Takes no interest in what is done by his companions; imagining that any plan not originated by himself cannot be worth carrying out. 8. Is stubborn, obstinate, unchangeable in his opinions. 9. Talks wildly about Philosophy and Theology. 10. Thinks it unnecessary for him to study much. 11. Pretends to have read what he has not read. 12. Will lie rather than acknowledge himself to be in the wrong. 13. Believes nothing but what is defined as *de fide*. 14. Spends his time in criticising everything and everybody. 15. Cannot endure to be found fault with, however justly, &c. &c.

The Vain Cleric.

1. Is often foppish and dandified in his dress. 2. Pays great attention to his hair and looks: is ever seeking occasions of seeing himself in

the glass. 3. Affects elegance of language in speech and writing. 4. Is eager to know what is thought of him. 5. Has perpetual self-consciousness, and is always studying effect. 6. Talks of self, and, whether he praises or blames himself, courts esteem. 7. Strives to shine in conversation, prepares subjects unknown to others, and leads the conversation up to them. 8. Studies enough to be able to talk, without knowledge sufficient to make him master of a subject. 9. Boasts, exaggerates, and is guilty of continual violation of the truth when speaking of himself. 10. Gives way to thoughts of self-complacency about real or imagined good qualities and gifts, natural or supernatural. 11. Studies to conceal his defects rather than to correct them. 12. Spares himself in the confession of small sins, for fear of losing the good opinion of his Confessor. 13. Engrosses conversation in society, and gives decisions unasked. 14. Has an affected pronunciation, manner of walking, &c. 15. If he has good hands, will seek to show them: or good teeth, will smile, merely that they may be seen: if he has travelled, will bring all conversation to the subject of his travels, &c.

The Unmortified Cleric.

1. Indulges his palate at table. 2. Thinks of his food out of meal-time, and for the pleasure of thinking of it. 3. Talks of eating,

is hard to please, frequently complains of his food. 4. Wastes time in drinking, smoking, dining out when he can get the chance, &c. 5. Seeks invitations to houses where a good table is kept. 6. Rises late in the morning from sloth. 7. Allows his eyes to rove too freely upon the young and handsome, especially of the other sex. 8. Finds excuses for touching them. 9. Talks and jokes too freely. 10. Reads things in books and newspapers which should be passed over. 11. Is almost entirely neglectful of custody of the senses. 12. Lolls and sprawls in public and in private. 13. Dreads practices of mortification, and has little esteem of penance. 14. Uses no bodily austerity, though strong enough to do so. 15. Has numberless dangerous thoughts and fancies, and dallies with them. 16. Is partial to the good-looking, and takes a great interest in them. 17. Dislikes recollection, and dreads Retreat time, &c. &c.

The Excitable Cleric.

1. Is touchy, sensitive, suspicious. 2. Is fond of disputing and is intolerant of other men's opinions. 3. Gives way to explosions of temper — angry gestures — hot words. 4. Shows general brusqueness in his way of speaking to others. 5. Indulges in bitter feelings against those who avoid him. 6. Is commonly much deluded about his own state.

in Confession. 7. When angry, uses oaths. or expressions very like them, &c. &c.

Faults of the Avaricious Cleric.

1. Harshness to the poor—seldom giving alms, and only when constrained, as it were, and in insufficient measure. 2. Grudging what is necessary for the splendour becoming the worship of God. 3. Driving hard bargains with tradesmen and others. 4. Constantly trying to obtain, and save up money, for the pleasure of having it. 5. Dressing in a manner unbefitting his station. 6. Hoarding things that are useless. 7. Harsh judgments of those who spend freely. 8. Thinking or speaking, in season and out of season, of money. 9. Allowing things of which he has charge to get out of repair. 10. Under plea of economy, buying articles of bad material and make, &c. &c.

The Cleric who has too much Heart.

1. Is soft generally in character. 2. Cannot live without a confidential young friend. 3. Wastes time in the company of some favourite. 4. Writes affectionate and gushing letters, and uses strong expressions in the assurance which he gives of his attachment. 5. Makes handsome presents. 6. Lets his thoughts wander constantly upon some beloved object.

7. Shows inordinate love of parents and relations. 8. Gives way to sentimentality in public and private. 9. Is full of feeling and sympathy, which often go no further than mere feeling. 10. Allows himself to be taken in by stories of distress told by impostors. 11. Has a morbid craving for spiritual consolations. 12. Reads books, profane and sacred, that excite emotion; dislikes solid piety,.&c. &c.

The Cleric who is all Head.

1. Studies, rather than meditates, when pondering the truths of religion. 2. Is fond of ventilating strange theories. 3. Is always at his books, and neglects the practical duties of the hour. 4. Cannot lower himself to the level of his pupils—does not understand them, and is not understood by them. 5. Turns every conversation into an intellectual tournament, and seeks to unhorse his adversary. 6. Spends his money in purchasing rare editions of books and curiosities. 7. In matters of doctrine has speculative opinions, ruthless logic, unpractical views. 8. General coldness of character; seems to like no one, and to be liked by no one. 9. Prays coldly, and without devotion, which he despises. 10. Sometimes learns all kinds of languages and sciences, without caring whether they will be of use, &c. &c.

Faults of the Phlegmatic Cleric.

1. Being uninterested in his state of life. 2. Routine and mechanical performance of duties. 3. Absence of yearnings for better things; no ideal standard or type of perfection; no aspirations for excellence. 4. Attempting and expecting little. 5. Letting things take their course. 6. Dislike of exertion. 7. Fear of unpopularity, because it entails trouble. 8. Toleration of evil; little feeling about sin. 9. No definite ideas about self, persons, and things. 10. Talents undeveloped. 11. Irreverence in Church, neglect of forms, rubrics, and ceremonies. 12. Having no fixed object in work done. 13. Indulging lazy habits. 14. Unintentional and unconscious reserve with Superiors, &c. &c.

The Cleric of a Melancholy Disposition.

1. Takes the black side of everything. 2. Is a rigorist, commonly, in his theological opinions. 3. Makes religion gloomy, and brings it into odium. 4. Adopts very exaggerated views 5. Not unfrequently is scrupulous and given to vain fears. 6. Is dreamy, and forms Utopian schemes. 7. Is absent in mind and forgets the presence of others. 8. Is reserved, concentrated: does not contribute his share of amusement when in society. 9. Neglects

cleanliness of person. 10. Is slovenly and slatternly in dress. 11. Cherishes bitter and revengeful thoughts. 12. Uses undue self-introspection and analysis; too much self-crimination. 13. On occasions believes that he has, or is going to have, some chronic malady. 14. Has his prophetic moments in which he predicts universal calamities. 15. Suffers more from evils which do not befall him than from those which actually come, &c. &c.

Faults of the Sanguine Cleric.

1. Rushing into all kinds of work; too hasty acceptance of various undertakings, good in themselves. 2. Want of finish and perfection in what is done. 3. Fickleness and inconstancy in working. 4. Discouragement under difficulty and failure. 5. Sudden elation, and dejection no less rapid; extremes of high and low spirits. 6. Allowing duties to run away with the spiritual life. 7. Love of show, brilliancy, dash, romance. 8. Want of purity of intention—working from natural activity. 9. Devouring books—learning everything at once, and reaping no benefit from study. 10. Trusting every one, lending money without security. 11. General want of ballast, &c. &c.

The Vulgar Cleric.

1. Has a heavy and swaggering walk, and sways his arms about roughly. 2. Laughs

with a horse-laugh, and is noisy in all his actions. 3. Will slap his friends on the back when meeting them, and chuck persons in the ribs to make them appreciate the point of his jokes. 4. Calls every one by his Christian name, if not even by a nick-name. 5. Roars out comic songs on public occasions. 6. Is fond of telling coarse stories. 7. Delights in playing practical jokes, and is not ashamed to boast of what he has done in that way. 8. Insists upon it that every one is "hipped" who complains of weak health. 9. Speaks grossly of certain sins, which it is wise not to mention even to condemn them. 10. Affects to dislike the aristocracy, and says harsh things in general of the higher classes. 11. Singles out some weak and amiable person to serve as the butt of his sarcasms. 12. Has for one of his favourite aphorisms that he likes "to call a spade a spade," &c. &c.

The Touchy Cleric.

1. Goes out of his way to pick a quarrel. 2. Is nearly always in hot water with some one or other: not on speaking terms. 3. Insists upon it that people dislike him, avoid him, laugh at him, oppose him. 4. Is always wanting to change his place of residence in order that he may be put with persons who will appreciate him. 5. If asked to do much,

thinks that he is cruelly overworked; if placed in an office where there is little to do, believes himself to be thought incapable. 6. Cannot succeed in public without a large audience, or if some of them seem uninterested. 7. Requires to be complimented, and is hurt at not receiving praise. 8. Easily persuades himself that coming from a certain class of society, or country, or even college, goes against him. 9. Imagines that a dead cut is intended if any one passes him unawares without saluting. 10. Lives in habitual bitterness of mind, which leads him to be much tempted to sins against charity, &c. &c.

The Nervous and Delicate Cleric.

1. Is over-wrought and seeks excitement and emotions. 2. Has recourse to stimulating liquors to brace up his system. 3. Gives way to trifling fears: *e. g.* horror of certain insects and animals. 4. Is too careful of health, and quacks himself. 5. Wants calmness of judgment. 6. Is changeable in his temper—has unceasing ups and downs of joy and sorrow. 7. Wastes time and money by unnecessary travelling in search of a climate which suits him, &c. 8. Dreads infection needlessly. 9. Has a morbid desire to meet with sympathy and kindness. 10. Mistakes temptations for consent to them, &c. &c.

Faults of those who are starting on their Public Career.

1. Pretentiousness, pedantry, and forwardness: want of reverence for their elders and Superiors on the Mission. 2. Absorption in exterior duties; living an "outside life." 3. Habitual dissipation of mind: little union with God. 4. Love of popularity, society, and good cheer. 5. Keeping late hours, and sleeping till it is nearly time to say Mass. 6. Neglect of theological study. 7. Not keeping to an Horarium or Order of the Day: allowing time to be frittered away in useless employments. 8. Carelessness about occasions of sin. 9. Imprudence in talking about spiritual duties, such as hearing confessions. 10. Craving for news: constant reading of light literature, newspapers, magazines. 11. Sight-seeing; pleasure-seeking in various forms. 12. Incautious taking up of "cases," whether of the poor or of direction of souls, without inquiry into the antecedents of the persons. 13. Too great a readiness to believe evil reports brought concerning others by discontented persons. 14. Acting independently of, or in contradiction to, the Senior Priest. 15. Allowing practices of devotion to be discontinued: too easily modelling conduct upon that of others. 16. Hasty application of speculative opinions to practical cases.

This list of various forms of character—some of which will be found to remain through a lifetime, others to be more or less transient—might be prolonged to almost any extent. There is, for instance, the Worldly Cleric, who is well up in Debrett, Burke, and Walford; may be seen in holiday-time at races, flower-shows, picnics, and the like public gatherings; whose whole appearance is "of the world worldly." There is the Eccentric Cleric, whose originality takes the line of leading him to be singular in everything; the Opposition Cleric, who is on the high road to become the *Tribunus Plebis* of the diocese; the Ladies' Cleric, who in his day will allow himself to be followed about by some of his female admirers, &c. &c. But what has been said may suffice for the object proposed, namely, to suggest a line of thought which may help each one in the search after his own especial disposition, or rather assist him *in seeing what he would come to if the Particular Examination were neglected.*

It does not require much reflection to foresee the results of a Predominant Passion "growing with our growth and strengthening with our strength;" working out its effects, not in our preparation for the Priesthood, but in the exercise of the Public Ministry, *in the Pulpit, in the Confessional, at the Altar.*

MEDITATION BOOKS.

THE Compiler of this Appendix is persuaded that Clerics are much tempted to abandon their daily Meditation, from no other cause than the inability to succeed without a book, and the difficulty of coming across a book which suits their particular wants. Hence the following

List of Books of Meditation, Suitable for Priests.

IN proposing a list of some Meditation Books which seem specially serviceable for Priests, we shall distinguish them into two classes :—works which have been drawn up with the express purpose of instructing the mind, suggesting thought, and furnishing motives for resolutions; and those which have been prepared with more immediate reference to acting upon the heart, and moving the affections.

Father Valuy evidently takes for granted

that the Ignatian system is used by most of his readers: in other words, that the Clergy in general employ the greater portion of the time of their mental prayer in exercising the *reason;* until the *will*, seeing powerful motives to induce it to act, forms a resolution to avoid some vice or to cultivate some virtue. The great majority of the books which have been written to assist Priests in their meditations, are undoubtedly compiled in accordance with this principle. From the former of the two classes of books which we have mentioned, we may select for recommendation :—

(1.) MEDITATIONS OF DE PUENTE or DE PONTE, written originally in Spanish: translated into Latin and many of the chief living languages. There is an English version. These Meditations are very long, and in the case of Secular Priests, their usefulness is much diminished by their prolixity. But there is an excellent

(2.) COMPENDIUM MEDITATIONUM LUD. DE PONTE: to be had in many languages. Other Meditations upon some of the great Feast Days of the Church have been added to this Compendium. They are by Busaeus, Suffren, and Hayneuve.

We may also mention

(3.) KROUST, DE PRAECIPUIS FIDEI MYSTERIIS MEDITATIONES, AD USUM CLERICORUM ACCOMMODATAE. Originally written in

Latin. There are many translations. Two distinct French versions were made during the year 1857. In these translations regard has been had to adapting the Meditations to those who are not Religious. This author is much esteemed.*

Some are much pleased with the Meditations composed by

(4.) LANCICIUS, DE VITA CHRISTI. The original is in Latin. There are many translations, and amongst others a French version has been made, which has gone through several editions. The author throughout the work suggests a variety of lessons which can be gathered from the Scripture texts.

(5.) AVANCINUS, DE VITA ET DOCTRINA CHRISTI, was written expressly for Priests, and, judging from the very large number of editions through which it has passed, it must be a very popular book. Several editions have been published of the French translation alone. The Abbé Marguet says that he has adapted his

* De Bussy, himself an eminent spiritual writer, observes of this work: "It is very difficult to find really good books for meditation. I know scarce one which I have found exactly suited to my purpose, with the exception of that of Father Kroust; his meditations are admirable for excellent arrangement of the matter, depth of thought, force of reasoning, and unaffected unction."

version of Avancinus for the use of those who are not Religious, and that he has endeavoured to supply the absence of unction in the original which, having been prepared for persons carefully trained in the science of Mental Prayer, studiously confines itself to the bare statement of motives calculated to move the will.*

Within the last few years a work has been published by

(6.) CHAIGNON, MEDITATIONS SACERDOTALES. Written in French. The peculiarity of this work is that the Meditations are given in the order of the Four Weeks of S. Ignatius's Spiritual Exercises.

Later than the above was published

(7.) VERCRUYSSE, NOUVELLES MEDITATIONS PRATIQUES SUR LA VIE DE N. S. J. C. This work was written for Religious, but none of the Meditations are suited exclusively to them. A translation of this work into English has appeared, under the title of "New Meditations for every Day in the Year."

(8.) SCOTTI, MEDITATIONS FOR THE USE OF THE CLERGY, for every day in the year, on

* We can recommend the *Mensis Eucharisticus*, or Preparation for Mass, and Thanksgiving after it, for every day of the month. It is printed in an Appendix to some editions of Avancinus, and can easily be found elsewhere.

the Gospels for the Sundays. Written originally in Italian, and translated by the Oblates of St. Charles. In four vols. :— The author had been accustomed, during twelve years, to give Meditations to the Clergy once or twice every week. These Meditations are consequently prepared with special reference to Priests ; they are practical, and esteemed in Rome. They have further the recommendation from Cardinal Manning, that he has found by the experience of many years their singular excellence, their practical piety, and their abundance of Scripture, of the Fathers, and of ecclesiastical writers.

Those who prefer Meditations on texts selected from various portions of the Scriptures may find pleasure and profit in using the

(9.) MANNA DELL' ANIMA, of SEGNERI, in twelve small volumes, one for each month. Written originally in Italian, with such purity of language that the work was placed upon the list drawn up by the *Accademia della Crusca* of classic Italian writers. The "Manna" has been translated into very many languages. There are Latin and French versions, and an English version is in course of preparation. Segneri has a special charm for those who love the mystical sense of the Holy Writings.

We may here mention that the PSALMS afford exhaustless matter for meditation.

Priests will find themselves much helped in the intelligent and devout recital of the Breviary, by whatever makes them more familiar with the mystical and other meanings of the Psalter. For this purpose some may seek for a short paraphrase of the Psalms. One recently published bears the title

(10.) PSALTERIUM DAVIDIS, which is chiefly, though not exclusively, founded on the Commentary of Cardinal Bellarmine, who applies to our Blessed Lord the whole text, even in Psalms not commonly considered Messianic.*

Some Priests prefer meditating on the life of the Saint of the day. For such, the Breviary, or some other compendious source of information will suffice.† Some again have a devotion

* Turin, Marietti, 2 vols, 1867.

† The Abbé Lobby has lately printed a translation of Father Hayneuve's Latin Meditations. The title of the work is "Méditations sur la vie de Jésus Christ et de Saints." These Meditations he has arranged according to the order of the Roman Breviary.

An Article in the *Ecclesiastic*—a Protestant High Church Magazine—treating of the importance of meditation, for Clergymen, recommends by name three works; all written by Catholics. The author speaks of De Ponte's "great work," of Avancini's "very valuable work." Exhorting his fellow-Clergy to meditate upon the Messianic Psalms he writes: "As an assistance to the analysis of Scripture on Patristic principles we would

to meditate on the "Imitation of Christ." These may be helped by the *Imitation Expliquée*, or the *Imitation Méditée*, of Abbé Herbet.

(11.) CARDINAL WISEMAN'S DAILY MEDITATIONS, though suited to all, were prepared for the ecclesiastical students in the English College at Rome. Like everything else that proceeded from his pen, they possess a high degree of merit. They are unique, as far as we know, in the return made in them to some particular subject on each recurring day of the week.

Among Books of Meditation which may be classed under the second division, in which a larger space is given to Colloquy and direct address to God, we may mention

(12.) SCUTUM FIDEI, AD USUS QUOTIDIANOS SACERDOTUM, by the Benedictine BOPPERT. These Meditations are chiefly upon the blessed Eucharist. They are full of quotations from the Fathers of the Church. The prayers before and after Mass for each day are composed in the spirit of the Meditation appointed for that morning.

recommend KILBER'S ANALYSIS BIBLICA, recently reprinted at Paris. The Psalter is so analysed as peculiarly to fit it for meditation." These words have the more weight as the author of the article in question is prejudiced against the use of foreign books.

(13.) MANNA QUOTIDIANUM SACERDOTUM. An anonymous work, Latin like the preceding. The special character of this book consists in the giving daily three points of Meditation without development; while the prayers, before and after Mass, are written in the form of lengthened Colloquy, and contain sentiments which flow naturally from the heads of the Meditation proposed.

Those who like meditating on theology may find solidity and unction in the well known

(14.) THEOLOGIE AFFECTIVE of LUD. BAIL, a Dominican Father.

Some of the devotional writings of S. Alphonsus Liguori belong to this class of Meditation Books; for instance, his "Visite al Santissimo Sacramento ed a Maria Vergine." This pious work, which was written by the Saint in Italian, has been translated into French, English, &c.

The authors we have named are not recommended as being always better than others who have attempted similar works; but their books have been selected because they are easily procurable, and have already gained a certain popularity and general approval.

Other Meditation Books not written for Priests, monographs, or on a few special sub-

jects, will be mentioned in the classified catalogue at the end of the volume.

We may be permitted to add that books which furnish motives for practical conduct are the most useful, inasmuch as meditation made without desire of action is not worthy of the name. Hence, young Priests should not be satisfied too easily with the mere text of Scripture and other matter not cast into the form of Meditations, until some experience has been gained in the way of meditating practically. And when books are used that develop the matter at some length, all should bear in mind that the great temptation of a Priest, in connection with his mental prayer, is, not unfrequently, that of endeavouring to pick up hints for the Pulpit and the Confessional; while the purification of our own heart should be our sole end and aim during the time of our meditations. Holy thoughts which present themselves during this time as being very useful for others—in the pulpit for example—will, generally speaking, be of little service to ourselves.

Nor can it be necessary to practise Meditation for any other purpose than to ensure our own spiritual profit, since our influence over others in the pulpit as elsewhere depends upon the sacerdotal spirit, which only exists where meditation is not neglected. The following remarks of Cardinal Manning are much to the point:—"Meditation, is, indeed, necessary for

all men, but most of all for us. A Priest who does not meditate day by day soon loses the sacerdotal spirit; his Priesthood weighs heavily upon him; its duties lose their sweetness; its privations sadden and vex him; its daily round of sacred obligations becomes monotonous, and, therefore, all but intolerable. To sit for hours in the Confessional sorely tries his patience; he has hardly a word for his penitents; to preach is still more difficult; he repeats his old sermons over and over again, without a sense of what he is saying. His soul is like a well that is dry. Even by the side of the sick and the dying he has little to say, for his own faith is dim, and his charity is cold. Such a Priest becomes conscious that souls do not draw to him. No attraction goes out from his presence, and in him the penitent and the fervent find little help or response. Our people soon detect this inward drought as by an instinct. But the Priest who 'meditates on these things, and is wholly in these things,' is easily known. St. Bernard says that fervour generates facility, and facility sweetness, and sweetness a brightness of mind which shows itself in thought, word, and deed. In preaching and in directing souls, in consoling the afflicted, and in preparing the dying for their change, there is about such a Priest a sensible influence which is felt by all; a fulness of heart, a facility of simple words, and a living warmth of charity

show that he is speaking not his own thoughts but the things which he has learned of God."

We may remind our Brethren in the Ministry of the observation of Aristotle, that a man who ponders moral precepts without the determination to better his life, is like a person who listens to a physician discoursing of his malady. but who takes no measure to effect a cure.

FAULTS AGAINST CERTAIN RUBRICS.

FEW but those who have experimental knowledge can be fully aware how insensibly some particular rubric may slip from the memory. The following hints are given in the hope that an occasional perusal may prevent such mistakes as are commonly made through forgetfulness.

Some disputed points have been decided, where the Church has not spoken, according to the practice followed in Rome and the authority of the most accredited of the modern writers on rubrical matters, chiefly Cesari and Martinucci.

General Remarks.

WHEN the Sign of the Cross is made upon anything, two straight lines should be drawn by the hand; which must not be brought to the centre of the transverse line after the completion of the Cross.

In making Signs of the Cross, the direction in which the hand is held remains unchanged throughout. It is, therefore, wrong to turn the hand in order to make the transverse line.*

Before commencing the transverse line of the Sign of the Cross made over any object, the little finger must be brought back to the centre of the line first made. The neglect of this rule produces circles and not Crosses.

The little finger of the hand should be so held as to be exactly opposite to the thing which is to be blessed.

Before blessing any object, Holy Water, Medals, &c., out of Mass, the hands are joined together, unless the left hand be occupied in holding the object. During the blessing the hands are kept joined, not lifted to the shoulders as at Mass time.

On occasions when the Alb and Stole only are worn, the Stole must be crossed in front, and must not hang down straight, a form which belongs to the Bishop alone.

When the hands are placed upon the Altar, the palm of the hand should be turned downwards—a rubric not seldom broken.

When the rubric prescribes that the hands are to be placed upon the Altar, this does not mean the extremities of the fingers, but the whole hand, as far as the wrist.

* Non transversâ, sed rectâ manu. S. R. C., 4 Aug., 1663

In such prayers as are said at Mass with the hands disjoined, the palms should be turned towards each other and the fingers kept close together.

It is ungainly to step from one side of the Altar to the other without turning the body partially towards the place to which we are going. In other words, it is a fault to step sideways.

In genuflecting, the knee should always touch the ground.

Care should be taken that genuflections made while the hands are upon the Altar should be so made that the fingers remain upon it, and be not pointed upwards.

A good rule to observe when standing at the Altar is to let the heels touch one another.

In signing ourselves with the Cross, the right hand should touch the forehead, breast, and both shoulders. To sign in the air is wrong. The left hand must be placed upon the body, low down on the breast: the right hand ought not to sign below the left.

When the Priest signs himself, the fingers of the right hand are kept close together, and he touches himself with the tips of the index, middle, and ring fingers.

When one hand is employed in any ceremony, the other must not be held in the air, but is to be placed upon the Altar, or breast, or Book, as the case may be.

Genuflections are supposed to include all other reverences: hence, the head should not be bowed during ordinary genuflections.

Genuflections made at the Altar itself should not be made until the left foot has been slightly withdrawn; otherwise the movement might force the left knee against the Antipendium.

So, too, the Priest, when kissing the Altar, should withdraw from it about a foot, so as to be able to stoop low without contorting the body.

It is easy to acquire a bad habit of holding the head on one side, when engaged at the Altar.

It is wrong to feign to kiss things which the rubric orders to be kissed. The lips should not only be approached to them, but should really touch them.

When the rubric appoints that the Altar must be kissed, the rule for Masses said before the Blessed Sacrament exposed is the following: The Priest, if standing at the centre of the Altar, kisses the Altar and then genuflects; if away from it, he first genuflects on reaching the centre, and then kisses the Altar.

The Altar is to be kissed in the centre, and not at either side of the centre, unless it be so narrow that the Chalice occupies the whole of the centre space.

Any hurried, and much more, any violent

action during Mass—for example, when removing the Pall, opening or closing the Missal, &c.,—is enough to mar the devotional effect of the Sacrifice, however piously it may be said in other respects.

The leaves of the Missal should not be turned over by means of the Register merely. Many Missals are torn by this practice.

A prayer should be quite ended before the leaves are turned over to find the next.

Wetting the finger at the lips before turning the Missal is to be altogether avoided.

The Celebrant should not turn his feet to the Missal when reading from the centre of the Altar.

To prevent the Chasuble being crushed when the Priest turns towards the people, it is well to withdraw from the Altar for the space of a few inches.

When more than one Mass is being said in a Church, Priests celebrating at the side Altars should be careful to pray in a low voice.

If the Sacred Name occur very frequently in a single sentence, it is better to keep the head bowed till the period is ended, than to make a number of repeated inclinations.

The breast should not be struck heavily, nor should the elbow be disengaged from the side of the body, during the striking of the breast.

The Celebrant should avoid correcting the Server at Mass, however much he may blunder.

Lacroix remarks that a Priest should be careful not to disturb himself or others. What is omitted by an ignorant Acolyte the Priest can supply in secret.

Whatever rank a Priest may hold short of that of a Bishop, he is forbidden to have more than two candles burning during a Private Mass.

A recent decree expressly condemns the use of a three-branched Candelabrum at either side of the Crucifix. Six separate candlesticks are of obligation. S. R. C., 16 Sept., 1865.

On Festivals which are Doubles of the First Class, it is forbidden to say an *Oratio Imperata*.

When a Commemoration is not extended to the Office, it is added in the Mass, on Doubles of the First Class, *sub unicâ conclusione*.

On Doubles of the Second Class the *Oratio Imperata* may be said or omitted at will in private Masses, but it is not allowed to say it in Solemn Masses. S. R. C., 15 Maii, 1819, and 16 April, 1853.

Sacristy and Going to the Altar.

A Priest should always recite the Protestation *Ego volo celebrare Missam, &c.*, before saying Mass.

It is disedifying to see a Priest talking without strict necessity when about to vest, or walking about the Sacristy half or wholly vested.

Martinucci will not allow the Acolyte to prepare the Missal. And there is this advantage in holding his opinion, that few Servers can be trusted to prepare the Mass correctly.

The washing of the hands in the Sacristy before Mass means more than washing merely the tips of the fingers, as is done at the *Lavabo* of the Offertory.

It is a defect to omit the washing of the hands till after preparing the Missal or Chalice, and of course more wrong to do this after having begun to vest.

The Priest must not sign himself holding the Amice in the right hand.

The Amice should be put over the Roman Collar, not merely over the collar of the Cassock. The Roman practice is the best comment upon the rubric.

The Amice must be placed *upon* the head and then lowered upon the neck.

The right arm is to be inserted into the sleeve of the Alb before the left arm.

The Maniple should be fastened near the elbow. If low down on the arm it might be the cause of particles being swept from the Corporal during the course of the Mass.

The Stole must be so arranged round the neck as to allow the cross in its centre to

appear above the Chasuble. So Martinucci.*

In fastening the Stole with the Girdle, care must be taken that the right-hand portion is crossed over the left.†

The custom of attaching a pocket-handkerchief to the Girdle is, to a great number, without any practical advantage; and, if the handkerchief have been already used and be not kept perfectly concealed, it is an unseemly custom. If carried at the Girdle the handkerchief must be of a white colour.

The Biretta should always be worn on going to say Mass and returning from it.

The Biretta is put on before making the inclination to the Cross in the Sacristy.

The Burse is carried on the Chalice in such a manner that the opening is towards the Priest.

It is forbidden to place the Biretta, handkerchief, spectacles, key of the Tabernacle, or any other object upon the Burse. S. R C., 1 Sept., 1703.

It is wrong to carry the Chalice with one hand only: the right hand must rest upon the Burse, while the left holds the Chalice by the stem.

* The Roman practice, it would therefore appear, is wrongly quoted in favour of so wearing the Stole that the top be necessarily concealed by the Chasuble.

† So, too, the right string of the Amice is to be fastened over the left string.

The inclination of the head to the Cross on leaving the Sacristy is to be profound: the body is not bent.*

If a Priest pass close to an Altar at which the Elevation is going on, he remains on his knees, with head bare, until after the Elevation of the Chalice; that is, until the Chalice has been deposited upon the Altar.

When two Priests meet each other, one coming from saying Mass, the other going to celebrate, each keeps to the right, with mutual salutations.

When there is not room enough to pass each other, the Priest about to celebrate yields the passage to him who has already said Mass; in honour of the Blessed Sacrament which has been received.

When passing a Prelate of the Church (the Bishop of the diocese, for example), the Biretta is removed if the hands are disengaged. If the hands are occupied in carrying anything, the head is bowed and the Biretta retained.

If a Priest have to pass an Altar at which Communion is being given to many persons, he adores on both knees, and then rising imdiately, passes on. If Communion is being given to one, or is nearly ended, he should wait. S. R. C., 5 Jul., 1698.

* Profundâ capitis, non corporis, inclinatione.—Citra humerorum attractionem.

If the Sacristy be situated behind the Altar, the Priest must enter the Church on the Gospel side and leave it on the Epistle side. S. R. C., 12 Aug., 1854.

On occasions when the Biretta has to be kept in the hand (for example, during the adoration of the Blessed Sacrament), the inside must be turned towards the breast of the Priest.

Priests who pass before the Blessed Sacrament when it is exposed, kneel on both knees, and if they have the Chalice in their hands, uncover the head after kneeling and put on the Biretta before rising.* If the hands are unoccupied, the head is uncovered before kneeling and covered after rising.

In this case the head is bowed to the Blessed Sacrament when exposed, *after* the Biretta has been removed.†

The Mass until the Offertory.

THE first genuflection, on approaching the Altar, is made *in plano*:‡ the genuflec-

* See S. R. C., 24 Jul., 1628. Hence, it is wrong to keep the head uncovered, as some do out of reverence, so long as the Altar is in sight. *Gardellini, &c.*

† This is exceptional, as at other times the genuflection includes all minor forms of reverence. But adoration is here added to the reverence of genuflection.

‡ This applies also to the last genuflection, made when leaving the Altar.

tion at the foot of the Altar when beginning the Mass, is made on the lowest step.*

The Biretta is removed before the first genuflection is made.

Some Priests genuflect sideways (so to speak), on approaching or leaving the Altar. The whole body should be kept directly facing the Tabernacle, and not turned towards either side of the Altar.

At Low Mass the Server is not allowed to open the Book for the Celebrant. S. R. C., 7 Sept., 1816.

Valuable lace Albs are frequently torn because the foot has been placed on them when ascending to the Altar. To avoid this it will be well to feel the way beforehand, placing the extremity of the foot upon the step before ascending it.

When the Burse is placed on the Altar, it is turned with the opening towards the centre, unless the pattern worked upon it requires some other position.

The Chalice must be so covered with the Veil, when settled upon the Altar, that its foot shall be concealed, at least in front.

It is a fault to stop in the middle of the Altar to say some prayers there, or to gaze

* Even when the Blessed Sacrament is exposed; on one knee only. S. R. C., 12 Nov., 1831.

upon the Cross, before descending to begin the Mass.

Also, to turn the back upon the Tabernacle or Cross when descending the steps. This should be avoided by turning slightly to the Gospel side before coming down to the foot of the Altar.

It is wrong to advance towards the people, or to bow to them when saying the *Dominus vobiscum*. Also to turn to the people with the hands disjoined, or to look at them. The Rubric prescribes that the eyes should be cast down: *Demissis oculis*.

When the *Dominus vobiscum* is said with the face to the people, the motion of the hands should be confined to the horizontal line joining the shoulders. The fault to be avoided is, lowering or raising the hands when outstretching them.

It is a fault to begin or end prayers when going to the Book or from it. As for example, the *Kyrie eleison*, after reading the Introit; the *Dominus vobiscum*, when going to read the last Gospel, &c.

In some parts of the Continent, an abuse exists of the Priest and Acolyte saying their respective portions of the *Kyrie eleison* without waiting for each other. In England such haste and hurry is considered irreverent.

The *eleison* must be pronounced thus, *eleïson;* as a word of four syllables

The eyes are not to be lifted up to the Cross at the words *Gloria in excelsis Deo.*

The hands are not to be joined together at the end of the *Gloria in excelsis*, but must be placed at once upon the Altar.

The *Gloria in excelsis* is said exceptionally in votive Masses of the Angels, and of our Lady said on a Saturday.

The eyes are lifted to the Cross at the words *Munda cor meum.* S. R. C., 22 Julii, 1848.

In Masses said before the Blessed Sacrament, the head is bowed to the Sacrament and not to the Book, as often as the Sacred Name occurs in the Gospel.

It may often be better to place the hands on the bookstand or the cover of the Missal during the reading of the Epistle and Gradual, and not on the Book itself, in order to avoid soiling the leaves.*

If the Priest says Mass in the absence of a Server within the Sanctuary, he bows to the Cross in passing, while he changes the Missal from one side to the other.

The left hand is placed upon the Missal during the time that the Priest is signing it with his right, before beginning the Gospel. S. R. C., 7 Sept., 1816.

It is faulty to sign with the thumb at the

* If preferred, the hands can be placed upon the Altar itself, provided that the bookstand be at least touched.

beginning of the Gospel and keep the hand closed.

When signing the mouth at the Gospel, no word should be uttered as the sign of the Cross is being formed on the lips, which should then be kept shut.

At the Gospel, the Priest signs himself with three separate signs of the Cross. To form one straggling, meandering, continuous line, is not right.

After the reading of the Gospel, the Book is kissed in the place from which the beginning of the Gospel has been read.

The genuflection at the *Et incarnatus* must not be prolonged after the words *Et homo factus est*, nor the head be bowed when making it.

The Priest does not sign himself until the words *Et vitam venturi saeculi* have been reached.

The hands are not joined together at the end of the *Credo*.

From the Offertory to the Canon.

THE Veil should be removed from the Chalice at the Offertory with both hands, and both should be employed in folding it in two or three folds. Valuable Veils should not be doubled up sideways; at least, if doing this might spoil them.

When the Ciborium and Chalice are on the Corporal at the same time, the former is placed behind the Chalice, if there be room, till the particles have been consecrated; and then it is placed on the Gospel side: always, of course, on the Corporal.

If a Host has to be consecrated for the *Ostensorium*, it may save danger of spilling fragments, to fit it in the *Lunula* before the Mass. The *Lunula* in this case must be placed upon the Corporal.

Hosts to be consecrated for Communion given during the Mass, are to be placed on the Corporal on the left side of the Chalice, not on the Paten with the Host of the Mass.

It is well to place the Pall upon the Corporal, as its office was once performed by a part of the Corporal itself. In Rome it is often put partly upon the folded Veil, and partly upon the Corporal.

The Pall should be lifted, not dragged off the Chalice.

At the Oblation of the Host, the three fingers furthest from the thumb should meet together under the Paten.

It is a defect to wipe the Chalice when walking to the Epistle side of the Altar for the wine and water.*

* The Priest should go to the Epistle side without the Chalice, and then reach it to himself with his left hand.

The prayer *Deus qui humanae substantiae* is not begun until the water is presented to be blessed. S. R. C., 12 Aug., 1854.

To put one drop of water into the wine at the Offertory is not enough.*

The decree of the Congregation of Rites does not forbid to put the water in the wine with the spoon. S. R. C., 6 Feb., 1868.

Some Priests object to wiping the Chalice after putting in the wine and water, on the ground that the rubric of the Missal makes no mention of this practice. However, the Chalice should be wiped round. S. R. C., 7 Sept., 1816.†

At the Oblation of the Chalice, the top of the Cup should not be lifted higher than the eyes.

The signs of the Cross made with the hand alone, or with the Chalice and Paten at the Offertory, should be drawn in straight horizontal lines—not made by four "points" or "dippings."‡

When washing the hands at the *Lavabo*, the Celebrant should turn towards the Server; when wiping them, towards the Altar.

The Altar Card, almost invariably, gives *in*

* Compare the *modicissima aqua* of the Council of Florence, with the *parum aquae* of the rubric.

† Praxim extergendi Calicem purificatorio magis congruum et summopere laudabilem esse.

‡ A rule which, of course, applies at other times.

honore, in the *Suscipe Sancta Trinitas*. It should be *in honorem*.

The Secret prayers are not to be commenced until the Acolyte has ended the response *Suscipiat*, after the *Orate Fratres*.

Many Priests answer *Amen* aloud at the end of the *Suscipiat*. It should be said in secret.

The *Sanctus* is said in a lower tone than the *Preface*, that is, in a tone loud enough to be heard by the Acolyte alone, or by those in the immediate vicinity of the Altar.*

The hands are not joined at the end of the *Sanctus*.

From the Canon to the Elevation, inclusively.

FROM the commencement of the Canon, the Celebrant cannot interrupt the Mass. But if a Priest comes to fetch the Blessed Sacrament from the Tabernacle, he may remove a little to one side in order to make room, while continuing the Holy Sacrifice, without, however, genuflecting.

The *Te igitur* is not commenced until the

* This rule applies also to the *Orate Fratres*, *Nobis quoque peccatoribus*, *Agnus Dei*, and *Domine non sum dignus*.

uplifted hands have been lowered, joined together, and placed upon the Altar.*

The head is to be bowed slightly towards the Book, at the name of the reigning Pope, where it occurs in the *Te igitur*. S. R. C., 23 Maii, 1846.

When the Saint of the day, or one who is commemorated, happens to be mentioned in the Canon of the Mass, the head is bowed slightly towards the Book on mention of the name. S. R. C., 7 Sept., 1816.

The signs of the Cross made separately over the Host and over the Chalice may be made on the same plane, or the hand may be lowered when signing the Host.

The hands are held joined over the Pall at the *Hanc igitur oblationem*, not placed upon it.

When the hands are extended over the Pall, the extremities of the fingers should not reach beyond its centre, as they should be spread over the Host as well as the Chalice.

The custom of ringing the bell at the *Hanc igitur* has the sanction of authority, and in England, where nearly all use a prayer-book, this warning that the Elevation is at hand seems to be needed.

* This is a controverted point, but the weight of authority is entirely in the above sense. So, too, the words, *Manibus junctis et super Altare positis; profunde inclinatus, incipit Canonem dicens, Te, &c.*

The Host is held by both hands before consecrating, except while the right hand is being used to make the sign of the Cross over it.

To make rapid signs of the Cross over the Species at Mass time as if driving away flies with the hand, should shock anywhere; but in England, especially, it greatly scandalises.*

It will save many a scruple and much trouble of mind to have a general intention of consecrating whatever Hosts may be on the Corporal, but none of the drops of wine which may be adhering to the side of the Chalice.

There is no obligation of purifying the index finger and thumb upon the Corporal before saying the *Qui pridie;* but if they are cleaned, this must be done near the edge, and not in the centre, of the Corporal.

The arms, not the elbows, are placed upon the Altar when consecrating.

The rubric which directs that the Chalice should be held by the knob or knot, is to be interpreted to mean the knob immediately under the Cup: *Nodus infra cuppam.*

It is a good practice to place the edge of the Paten upon the foot of the Chalice after the Consecration, as then no danger is incurred of small Particles adhering to the under side.

* Quales cruces formo super oblata; an informes tantum circulos, ac si muscas abigerem? *Dufrésne, Decem Triduana Sacerdotum.*

After the consecration, the hands, when placed on the Altar, may be rested on the little fingers.

Breathing hard upon the Host, or into the Chalice, when consecrating, is to be avoided.

The fingers should be purified over the Chalice, by rubbing them gently one against the other, rather than by tapping them upon the rim.

The fingers are purified after touching the consecrated Host, over the centre, not near the rim or side of the Chalice.

The words *Haec quotiescumque feceritis, &c.*, are said immediately after the Consecration of the Chalice, while the Sacred Blood is first placed upon the Altar: not while the Chalice is being elevated.

At the Elevation, the Chalice is lifted to a height which allows the base to be on a level with the eyes—on no account should it be raised above the head.

During the Elevation, the eyes of the Priest should follow the Host or Chalice, and never be removed from them.

From after the Elevation to the Communion, inclusively.

AFTER the Consecration, the breast is struck, at the times appointed by the rubric, with three fingers only, the thumb and index finger being kept from touching the body.

Moreover, the hands should (at times when the rubric directs) be placed on the Corporal as much towards the side as is possible, in order to avoid the risk of removing consecrated Particles.

The Cross made over the Sacred Elements at the *Supplices te rogamus* is made over the Host alone at the word *Corpus*, and over the Chalice alone at the word *Calicem*.

The head is bowed at the *Per eundem Christum Dominum nostrum*, of the Memento for the Dead, although the name Jesus does not occur.

When striking the breast at the *Nobis quoque*, the left hand is placed upon the Corporal.

The St. John whose name occurs in the *Nobis quoque peccatoribus* is the Baptist. S. R. C., 27 Maii, 1824. Therefore, the head is bowed at the word *Joanne*, only on the feasts of this Saint.

The Cross made with the Host at the words *Per ipsum, &c.*, is formed by moving the whole hand, not the thumb and forefinger only.*

The sign of the Cross made at the words *est Tibi Deo Patri omnipotenti*, and again at *in unitate Spiritus Sancti*, is to be made in the same plane, not by dipping the thumb and forefinger into the Chalice and then lowering them to the Host.

The head is bowed to the Blessed Sacrament before the *Oremus* of the *Pater Noster*.

* This rule applies equally to the Cross which is to be made with the broken Particle, at the words *Pax Domini sit semper vobiscum*.

During the recitation of the *Pater Noster* the eyes are not to be taken off the Blessed Sacrament.

The *Amen* should be said at the end of the *Pater Noster*, but only in secret.

The hands are not joined at the conclusion of the *Pater Noster*.

The Paten is not to be removed from beneath the Corporal before the Priest has answered *Amen*.

The Paten is held immediately *outside* the Corporal during the prayer which follows the *Pater Noster*, and on the Purificator.

The Paten is kissed on the rim, or quite at the side, not where the Blessed Sacrament is about to touch it. See S. R. C., 24 Julii, 1863.

The forehead, breast, and shoulders, are touched with the Paten when the Priest signs himself at the words *Da propitius pacem*.

In order to break the Host without scattering fragments or jagging it, the index fingers and thumbs should meet close together, and bend the Host backwards and forwards; it will then divide as straightly as if it had been grooved where the division is to be made.

If the Particle of the Host which is broken off before the *Agnus Dei*, be dropped into the Chalice on the side from which the Priest is going to receive, the difficulty will be avoided which sometimes occurs in removing it from the Chalice.

The Bell is not rung in Rome at the *Domine non sum dignus.* In England it is customary to ring it; and this custom is to be kept or abandoned in each diocese at the will of the Bishop. S. R. C., 17 Feb., 1853.*

To spit, in sign of reverence, before receiving, is a custom which, it may well be hoped, will never find favour in this country.

The *Quid retribuam Domino* is to be recited while uncovering the Chalice, kneeling, and rising again: not while the Corporal is being cleaned with the Paten.

The Paten should be purified, not with the inner side of the index finger, but with its flat or front side: thus any Particle can be removed with ease and certainty from the finger.

Some Priests scrupulously scratch the Corporal for a long time with the Paten. The result is that particles of starch, lint, and other matter, are gathered, which it is irreverent to put into the Sacred Blood.

Calicem salutaris accipiam should not be said until the Priest has taken the Chalice in his right hand, just before receiving the Sacred Blood.

The head is bowed at the Sacred Name when the Priest gives himself Communion. S. R. C., 24 Sept., 1842.

* We may judge from this decision, that the Bell should not be rung at the *Little Elevation*, as it is called, that is, at the words *Omnis honor et gloria.*

The Chalice should not be lifted at the Communion in such manner that the Cup be raised higher than the eyes of the Priest, nor should it be lowered so as to bring the base below the breast. According to a rule mentioned previously, the transverse sign does not extend beyond the shoulders.

It is considered to be more reverential to receive the Sacred Blood without removing the lips from the Chalice, even if it be not emptied at one draught.

It is recommended by Rubricists to clean the Paten, when Communion has been given, into the wine of the first Ablution, not into the empty Chalice.

It is a defect to suck violently the last drops out of the Chalice. No audible sound should be made.

The head should not be thrown back on receiving the Sacred Blood.

The Chalice should not be held to the mouth longer than necessary at the Communion. This might give the idea that the Priest had put an exorbitant quantity of wine into it at the Offertory.

From the Communion exclusively till the end of the Mass.

IT seems to be the more common practice in Rome to remove any portion of the Host remaining in the Chalice after the recep-

tion of the Sacred Blood, by means of the First Ablution.

The quantity of wine taken at the First Ablution should be, according to Martinucci, at least as much as that which was used for the Consecration.

The First Ablution is taken from that portion of the Chalice from which the Sacred Blood was taken at the Communion. (Pius V. to the Archbishop of Tarragona; quoted by Gavantus).

Some Priests wipe the lip of the Chalice with the finger between the First and Second Ablutions. This should not be done.

At the Last Ablution all that portion of the fingers which has been touched by the Host should be washed; not the mere extremities.

The Purificator should not be used roughly when cleaning the Chalice. The gilding would frequently last more than twice as long were this mistake avoided.

If a pre-consecrated Host has to be consumed at Mass, it should be received at the same time as the Host of the Mass. S. R. C., 3 Sept., 1672. The Host in the *Lunula* after the Sacred Blood has been taken.

In folding up the Corporal, that portion on which the Host is consecrated should be doubled over first, so that if any fragments be there they may not be scattered.

The Roman practice is to cover the Chalice at the side and not in the centre of the Altar. This seems more in accordance with the rubric.*

It is forbidden to leave the Corporal upon the Altar, for the use of the Priest who says the next Mass. S. R. C., 13 Sept., 1714.

On closing the Missal, the opening of the Book should be turned towards the centre of the Altar.

In order to avoid making a noise with the Missal when closing it, the side which is being closed should be supported with the fingers.

A not uncommon fault is to make a kind of bow to the people when saying the *Ite missa est.*

It is never allowed to say *Requiescat in pace* in the Mass, even when it has been offered up for one person alone. S. R. C., 22 Jan., 1678.

It is a fault to begin the Blessing of the People before the Priest has turned completely round and faced the Congregation.

It is likewise wrong to move the head forward, as if bowing to the people, when giving the Blessing.

In Blessing the Congregation, the sign of the Cross should be made from shoulder to shoulder.

* Cooperit calicem velo, et bursam desuper ponit, *et collocat in medio altaris.*

The Blessing is to be given with the eyes cast down, not looking at the persons who are being blessed.

Before the last Gospel is recited, the Altar is signed with the right thumb; while the left hand is placed upon the Altar during the signing of the Cross.

The Altar Card and not the Altar itself, is signed by the Priest before saying the last Gospel, whenever Mass is celebrated with the Sacrament exposed.

At the last Gospel the Priest kneels only during the words *Et Verbum Caro factum est*, inclusively; rising before the words *Et habitavit in nobis*.

Genuflections which have to be made when reading the Gospel are made towards the Book; that is, towards the Gospel-side, and not straight towards the Altar.*

When the last Gospel is read from the Missal, this should be closed so that the opening faces the middle of the Altar.

The Biretta is to be taken from the Server after the genuflection or profound inclination has been made at the foot of the Altar.

On returning to the Sacristy, the Biretta is not removed until the head has been bowed to the Cross.

* Unless the Blessed Sacrament be exposed, in which case the genuflection is made towards the Most Holy.

Baldeschi, supported by an immense majority of the great writers on rubrics, strongly urges Priests to wash the hands at the end of Mass before leaving the Sacristy.

Rubrics for the giving of Communion.

IT is clear from the rubric, that the colour of the Stole which is to be worn when giving Communion out of Mass, is to be that of the day, and not always white. See too, S. R. C., 12 March, 1836.

The Burse containing the Corporal—which is always to be used when Communion is given out of Mass, (S. R. C., 27 Feb., 1847)—must be carried by the Priest, and not by the Acolyte. S. R. C., 24 Sept., 1842.*

When Communion has to be given, eithe in or out of Mass, the Priest should not turn round to pronounce the Absolution until the *Confiteor* is quite finished.

The door of the Tabernacle is to be left open whenever the Blessed Sacrament is taken out for Communion, unless a consecrated Host remain within; in which case it is to be shut.

When a Ciborium containing consecrated

* Except the Acolyte be in minor orders, in which case he should carry it.

Particles is uncovered, the inner side of the cover should be turned upwards; otherwise some fragments might fall upon the Corporal.

In giving Holy Communion, the plural number must be retained in the pronouns of the prayers *Misereatur* and *Indulgentiam*, even though there be only a single communicant.

While saying the *Ecce Agnus Dei, &c.*, before giving Communion to the people, the Priest should not stand on one side, but should turn his back directly towards the Cross; even if the Blessed Sacrament be reserved in the Tabernacle.

At this time the Host should not be held more than a hand's breadth above the Paten or Ciborium, which it is well to allow the little finger to touch.

Writers on the rubrics tell us that when the Priest leaves the Altar to give Communion, he should descend from the centre; though at other times the descent is made from the Gospel side, so as not to turn the back upon the Blessed Sacrament.

The eyes should be kept fixed upon the Blessed Sacrament, whenever it is held in the fingers, both in giving Communion and at all other times.

Communion is given first from the Epistle side, never from the contrary direction.

Holy Communion is to be given to the Server before any one else. S. R. C., 13 Julii, 1858.

It is prudent not to advance the Paten, when it contains Hosts, too near to the Communicant, as some persons breathe so hard as to blow the Particles off. The remark applies equally to the Ciborium when very full.

When Particles have been consecrated on the Corporal, the Priest genuflects before placing them on the Paten to give Communion, and again after they have been placed upon it.

If by accident or awkwardness the index finger and thumb have become so moist that the Host cannot be disengaged without some violence, it is well to cease giving Communion until after returning to the Altar and purifying the fingers in the water kept for this purpose.

Merati and others object to the practice of purifying the Ciborium or Paten by removing the Particles with the finger and thus conveying them to the mouth. They contend that risk is incurred of allowing a fragment to fall, and they will have the Particles put into the Ablution.

If the Ciborium be purified with wine, this should be poured into the Chalice before drinking, not taken from the Ciborium with the mouth.

In some Churches in Rome, Communion is not given during Mass on occasion of the great Festivals, but after it is ended; in order that persons who have only just time to stay during the Mass may not be inconvenienced, or even deterred from being present.

It is now beyond dispute that there is no prohibition to give Communion in a Mass for the dead, whether with Particles consecrated in that Mass or previously. S. R. C., 27 Jun., 1868.

In Paschal time, many forget to add the Alleluias to the Antiphon and Versicle after giving Communion out of Mass; and many more forget to substitute the *Spiritum nobis* for the *Deus qui nobis*.

After giving Communion out of Mass, the *O Sacrum Convivium*, Versicle and Prayer may be said aloud, but in a moderate tone, by the Priest while he puts the Ciborium into the Tabernacle. These prayers are not *prescribed* as of obligation. The rubric says, *dicere poterit.*

The *O Sacrum Convivium* should not be commenced until the Priest has returned to the Altar. The Ritual says *Reversus ad Altare.*

The Blessing is not given whenever Communion has been distributed in a black Vestment.

When the Blessing is about to be given after the Communion, the Altar is not kissed, neither are the eyes and hands lifted up, as during the Blessing at Mass.

The long ending must be used at the conclusion of the prayer *Deus qui nobis*.*

* So Martinucci. And the last edition of the *Manuale Rituum* gives the long ending.

Communion may be given for any reasonable cause immediately before or after a Mass said in black vestments.

The Host taken from the *Ostensorium* is not to be broken up and given in Communion to the people. S. R. C., 2 Feb., 1672.

Newly consecrated Particles are not to be mixed with those which have been consecrated for a considerable time. S. R. C., 3 Sept., 1672.

It is wrong to consecrate Altar-Breads after the lapse, from the time of making, of three months in winter, and six months in summer. S. R. C., 16 Dec., 1826.

The first Synod of Oscott (p. 64, No. 7.) reminds the Clergy that they are bound in conscience frequently to renew the Sacred Species.

The Key of the Tabernacle should not be left in the door, and care should be taken that its place of deposit in the Sacristy is accessible to none but Priests.

Rubrics for Masses for the Dead.

IT is forbidden to say *Requiem* Masses in purple Vestments.

In Black Masses the usual Vestments are kissed in vesting and unvesting.

In *Requiem* Masses the sign of the Cross at

the Introit is made not *on* the Missal, but *over* it ; that is, in the air. The left hand is placed upon the Altar while the right is engaged in making the sign of the Cross over the Missal S. R. C., 7 Sept., 1816.

In Masses for the dead it is wrong to say the *Per evangelica dicta* after the Gospel, and the *Requiem æternam* after the *Lavabo.* S. R. C., 11 Sept., 1847.

On privileged days, that is on the day of burial, on the 3rd, 7th, 30th, and anniversary day, and whenever there is High Mass *de requie,* one prayer only is said.

On other days three prayers at least are said. The prayer second in order in the Missal may be changed, and one or more, corresponding to the intention of the Mass, may be said in its place. But no prayer for the living.

Whenever the above change is made, care must be taken that the number of the prayers is uneven, namely, 3, 5, or 7.

The first prayer of the *Missa Quotidiana Defunctorum* beginning *Deus qui inter Apostolicos Sacerdotes, famulos tuos, Pontificali seu Sacerdotali,* must be recited in its integrity, since it is said for all those who, when alive, offered Mass for the dead.

The Celebrant may choose *ad libitum* any one of the four Epistles and Gospels assigned in the Missal to Masses for the dead.

In Masses for the dead the head is not to be

bowed towards the Missal on mention of the name of the Saint of the day. S. R. C., 12 April., 1823.

Even when the Mass is offered up for one person only, the plural number must be preserved throughout, not only at the Introit, but at the Gradual, Tract, Offertory, Communion, and *Requiescant in pace.*

The *Dies Irae* is of obligation when one prayer only is said in the Mass: at other times it may be said or omitted at will.

A single Black Mass may be sung (or said if there be not a sufficient number of priests) *praesenti corpore*, on all days—including Sundays, if not the Parochial Mass—except Easter and Whit-Sunday, the three last days of Holy Week, and holidays of obligation which are doubles of the first class.*

For Communion given during a *Requiem* Mass, or just before or after it, see under "Rubrics for the giving of Communion."

There is no prohibition to change the Host in the Lunula or the Hosts in the Ciborium during a Mass *de requie.*

In High Masses *de requie* the Gradual and Tract can on no account be omitted, and must be sung by the choir. Solemn Mass is forbidden except on this condition.

In cases when great inconvenience is ex-

* By special permission this Mass need not be a High Mass in this country.

perienced by the length of the Mass when the Gradual, Tract, and *Dies Irae* are sung, it is permitted to leave out some of the verses of the Sequence.

While the *Dies Irae* is being sung, the Celebrant must recite it *submissa voce*, so that he can hear himself: he may not recite it alternating with the Deacon and Subdeacon. S. R. C., 11 Sept., 1847.

Not more than four candles can be used at a High Mass for the dead. S. R. C., 12 Aug., 1854.

When the Office of the Dead is sung or recited on anniversaries occurring at times when Black Masses are forbidden (*e. g.* the Octave of the Epiphany), the Absolution at the Catafalque is given in black vestments by the Priest who is about to say the Mass; and the Catafalque removed before Mass.*

Rubrics for High Mass.

THE Priest who is about to sing High Mass does not put on the Biretta until the incense has been blessed.

On entering the Church the Officiating Priest takes Holy Water from the Deacon after uncovering himself, signs himself, and then covers.

* A purple vestment may be used in Masses for the Dead on Nov. 2, when the Devotion of the Forty Hours is going on. D. R. C., 27 July, 1868.

The Maniple must not be worn when the *Asperges* is given. When prayers are recited before Solemn Mass on Sundays and holidays the Maniple and Chasuble should not be worn.*

When seated, one should place the hands upon the Chasuble, not under it.

Incense must not be used when Mass is sung without Deacon and Subdeacon, unless licence has been obtained. S. R. C., 22 Jan., 1701; 18 Dec., 1779.

When relics are placed on either side of the Altar they are incensed on the Gospel side first.

In the *Munda cor meum* the Priest says *Jube Domine benedicere*, addressing God. But at High Mass, when acting as Deacon, he says *Jube Domne benedicere*, addressing man.

An inclination of the head must be made at the *Et Incarnatus*. It is not sufficient to uncover the head.

The Synod of Westminster exhorts Priests who cannot engage a Deacon or Subdeacon, to sing a High Mass on every Sunday.

The use of the Organ is forbidden on the Sundays in Advent, except the third; and on those of Lent, except the fourth.†

* As a matter of fact the Maniple is not worn with the Cope.

† Another way of putting this rubric is, that the Organ may not be used when folded Chasubles are used.

At High Mass, the Deacon genuflects before singing the *Ite Missa est.* The Celebrant remains turned towards the people so long as the *Ite Missa est* is being intoned by the Deacon.

The Priest says the *Benedicamus Domino* or the *Requiescant in Pace* with the Deacon at High Mass: but not the *Ite Missa est.* S. R. C., 7 Sept., 1816.

The use of four or six candles at High Mass (or the Congregational Mass on Sundays and Festivals) is allowed, since it does not on such occasions imply superior dignity in the Celebrant.

Rubrics for the Benediction Service.

CARE should be taken that the Host placed in the Monstrance has the image of the Crucifixion in an erect position, and turned towards the people.

The Alb is recommended as more becoming at Benediction. But the Surplice may be used. In either case the Amice must be worn. (*Ritus servandus, &c.*)

The Incense is not to be blessed during Benediction.

Not less than twelve candles of real wax are to be used at Benediction.

It is an error to genuflect abruptly on coming in or on going out, because the attendants and

acolytes may not be ready, and all should kneel and rise together.

It is better to remove the Stole before descending to the foot of the Altar, or else only after having reached it. To take off the Stole when walking is not graceful.

The Stole is not to be kissed before or after putting it on, during the time that the Blessed Sacrament is exposed.

A profound reverence should be made to the Blessed Sacrament when first we adore on both knees, and before and after incensing.

The Blessed Sacrament is incensed with the double equal swing. It is a fault to throw the incense more or less frequently than is ordered by the rubric. When the Thurible has been thrown thus three times, a little higher than the breast, all has been done that is to be done.

The Assistant Priest, or Deacon, should retire slightly towards the Epistle side of the Altar after opening the Tabernacle door, so as not to turn his back upon the Officiating Priest.

As the practice of letting down the Stole behind is only to conceal it when the Chasuble is worn, we cannot infer from it that the Stole should not be worn up to the neck by the assistant at Benediction, when he exposes or deposes the Blessed Sacrament.

The Deacon, or the Assistant Priest who acts as Deacon, does not genuflect after placing the

Monstrance upon the Throne; but, after making a profound inclination at the top of the steps, returns to his place, where he adores.

Many Priests intone the *Oremus* before rising from their knees. This is wrong.

The Priest bows the head at the *Oremus*, when beginning to intone the prayer.

When the Assistant Priest, or Deacon, mounts the Altar to remove the Monstrance from the Throne, he does not genuflect, but only makes a profound reverence.

If a Prelate officiate at Benediction the Monstrance is not placed upon the Altar after being taken down from the Throne, but is put into his hands.

It is optional, but not customary, to do this when an ordinary Priest gives the Benediction.

When the Assistant places the Monstrance upon the Altar for the Blessing to be given, he should not turn the Monstrance round, but leave that to be done by the Officiating Priest.

In giving the Benediction, the Priest should not raise the Monstrance until he has turned round and faces the people.

The blessing is to be so given that the Priest does not move his feet while making the sign of the Cross, nor return the Monstrance to the centre of the Cross after the sign has been completed.

In giving the Blessing with the *Ostensorium*,

the Priest completes the circle, as at the *Orate Fratres*. At least this method has received Roman sanction.*

Although it is optional to allow the organ to be played softly during the Blessing given with the Monstrance, it is seldom that an organist can be found, the effect of whose playing can be at all compared with that of a hushed silence.

It is strictly forbidden to allow the choir to sing during the Blessing given with the *Ostensorium*. S. R. C., 9 Feb., 1762.

When the *Gloria Patri* is being sung, the Priest, or Deacon, remains still (if standing), and inclines the head, whatever he may be doing; unless he actually has the Blessed Sacrament in his hand.

The head is not to be bowed during the *Gloria Patri* by those who are kneeling.

When the Priest comes down from the Altar, he keeps to the Gospel side.

After the Priest has blessed the Congregation with the Monstrance, he should turn it with the front towards the people, before adoring on both knees.

The wording of the *Ritus* can leave no doubt as to the rule that the Humeral Veil should be removed from the shoulders of the Priest while

* Martinucci, however, says that the Monstrance may be held for a moment in the centre before completing the circle.

he is adoring the Blessed Sacrament on both knees, at the end of the Blessing given with the Monstrance.

When Benediction is given with the Ciborium, and not with the Monstrance, six candles, of real wax, are sufficient. The Ciborium is left in the Tabernacle, the door of which is opened: and the Cope is not worn.

Assistants, unless in Sacred Vestments, do not wear the Biretta.

Candles, flowers, &c., are not allowed on the Altar at Expositions and Benediction Services, if they hinder its free incensation.

A vase of flowers may not be placed in front of the Blessed Sacrament.

The use of the Organ is allowed at Benediction Service when it follows Vespers, on days when otherwise the Organ is prohibited.

Benediction is to be offered on every second Sunday of the Month for the conversion of England. Provincial Synod, 2nd of May, 1867.

HINTS ON ETIQUETTE.

IN his chapter on Deportment, Father Valuy very rightly attaches much importance to the exact observance of all those rules of etiquette or decorum which may be called the "rubrics of society." He therefore recommends Priests to have by them one or two treatises upon Good Manners, and to read them over now and then during moments of leisure. But in England we have no work written for the special purpose of instructing Clerics in the etiquette observed in good society: and, moreover, the few books that have been published on the Continent are not easily obtainable, and even if procured, would be found in many respects unsuited to this country. In the following pages an attempt is made to embody the most useful portion of the practical wisdom of many books upon the matter, and to apply it to the life of Priests. What is suggested has for its aim to furnish rules which may be a help to some who are preparing for the ministry of the Priest-

hood, and to call the attention of the many exemplary Ecclesiastics, whose earlier years have been passed abroad, to some by-laws of good breeding as understood in England.

Concerning the necessity of training Seminarists to habits of politeness, there never has been any doubt. But, as many have taken for granted that to teach piety is to teach refinement of manners, it may not be irrelevant to quote the sentiments of a modern writer who has had long experience in the formation of Clergy. Father Mach in his work, "The Treasure of the Priest,"* after laying down the obvious truths, that nothing captivates so much as courteous behaviour; that all higher qualities are rendered useless by want of this; that people judge by their senses more than by their reason; and that, while few can pronounce whether a man be learned or holy, everyone can decide whether he be rude or polite; continues as follows: "We are therefore driven by circumstances carefully to train the youths in our Seminaries in the rules of good breeding, and to impart the highest polish to their manners, since to do this has been forced upon us by the fact that rich prebends no longer, as in bygone ages, draw to the Church young men of family, or those who, belonging to the

* Le Trésor du Prètre. Traduit de l'Espagnol par l'Abbé Gaveau. 2 Vols.

moneyed classes, have received a polite education.

"The great majority of our Clerics come from families more or less straitened in circumstances, and if the contempt with which poverty and obscure birth inspire the higher circles of society be not compensated by observance of the laws of good breeding, and by a noble and faultless demeanour, what can we expect from a coarse and boorish Ecclesiastic save that he will be a dishonour to the Church and an object of disdain to seculars?

"And, to tell the plain truth, how can a Priest command respect, who, even when in Church, cannot speak without shouting; who, by his ungainly postures, whether seated or standing, resembles a field labourer more than a Cleric; who is for ever at his pipe, and whose fingers, clothes, and books prove too clearly what a hold his wretched fondness for tobacco has upon him; who is untidy, grotesque in his dress, unshaven, with his hair all in disorder? Who is there but has a repugnance for such a person, and who can doubt that such a one would repel the very people whom he ought to draw to him in order to gain them to God?"

In answer to the objections commonly brought against teaching manners by precept, namely, that these are born in people and not acquired; or that Seminarists are not children, ignorant of the laws of behaviour; or that it is

better not to furnish the laity with rules by which they may criticise us; we may say that such objections have always been made, and have always been ignored. The first of the three tells with one and the same force against every attempt to teach oratory, poetry, music, painting, or any other accomplishment. The second would have made Chesterfield's "Letters to his Son" a manifest absurdity, and seems to forget that the etiquette of society is exemplified in the world, from which Seminarists are excluded from necessity and on principle. And, as for the third, it is equally valid against publishing the laws of holiness, which certainly enable the laity to judge whether or not we act up to them. Surely, our wisest policy is to prevent our being justly blamed, rather than to live on trust that many will not know when we deserve reproach.

It is clearly impossible, in a matter of this nature, to give rules which are applicable to all circumstances: those which have been selected from standard works on etiquette will, it is hoped, be found of general usefulness. On many points there must ever be a divergence of opinion. The Compiler has aimed at giving in brief the judgment of recognised authorities and the practice of the best models. The application must, in all cases, be guided by good taste and good feeling, with reference to all the particular circumstances which have arisen.

It must not be supposed that, because precepts are laid down for the conduct of Priests when dining in company, it is intended to give any approval of the custom of dining out. It is impossible, however, to deny that in this country, more perhaps than elsewhere, it is necessary for Priests to take an occasional meal in society. Further, it may be remarked, that manners appropriate to a dinner taken in public, are equally suitable in private, and that anyone who is really training himself to perfect considerateness for others, should have the habit at home as well as abroad.

It must be left to the serious consideration of each one, how far it will promote the interests of religion and his own sanctification, to take a share in the pleasures of society.

At Home.

As the rules of good breeding are fundamentally the laws of unselfishness, respect for others, humility, and other Christian virtues, a Priest should observe them no less when he is alone, than when he is with one or two companions, or even in public.

The first thing a Priest should aim at when about to live with another, is to study his cha-

racter, opinions, and habits, so as to avoid all unnecessary danger of disagreement.

Punctuality, especially in public duties, in Church, and at meal-times, should be closely attended to. Neglect of it shows absence of mind, if not selfishness and want of consideration for others.

It is well to keep the cassock buttoned throughout its length; a practice which belongs to the modesty that befits a Priest.*

A remnant of the roughness contracted in our College days may often be found in the very objectionable custom of slamming doors. A door should always be shut gently, and with the handle.

A blameworthy habit, and one apparently most difficult to cure when once contracted, is that of bringing to task other Priests. This should never be done unless upon matters which appertain to jurisdiction as a Superior.

To correct persons for false quantities, bad English, faults of grammar, and the like, shows want of politeness.

We should studiously avoid the bad habit of introducing into our narration of events the constant repetition of such phrases as "Said I," "Said he," "You know," "You see," &c.

* The accusation which some Protestants brough against Bossuet, because he assisted at Mass with his cassock only partially buttoned, is answered by him in his *Avertissements aux Protestants.*

The habit of gesticulating much when conversing, though excusable in places where it is not singular, is ridiculous in England. Amongst us, those who gesticulate violently are considered wanting in self-control.

A habit that may easily become ridiculous, is that of constantly emphasising words, while speaking, by nodding the head.

To engross the conversation is as selfish in its way as not to allow elbow-room to a neighbour.

In certain Latin words which have become naturalised, such as *bona fide*, *prima facie*, &c., the vowels are pronounced as in English words. To use any other pronunciation would be remarkable in good society, here in England.

When conversing with others, care should be taken not to address the conversation to one only, and each one should be looked at in turn. But if one of the company be of much higher position than the rest, the eye may be fixed upon him more than upon the others.

Opinions should not be given dogmatically, even upon an indifferent subject, such as architecture, music, painting, literature, &c., unless a good motive prompts to a statement of what we think. The reason is, that everyone has a right to his own opinion, and it is overbearing to run counter to the feelings and ideas of others, unless for some real need.

To cross the hands habitually behind the

back has always been looked upon as opposed to Ecclesiastical decorum.* Other more manifest breaches of decorum are to carry the hands in the pockets, or the thumbs in the arm-holes of the waistcoat.

Those Ecclesiastics who wish to be very exact in observing the rules of decorum, will not, without necessity, take more than one step at a time when going up stairs.

To mimic, or in any way to act the buffoon, does not belong to the priestly character. Even in lay people this is sometimes the sign of a light mind, sometimes even of a proud heart; nearly always it makes people fear us. Father Faber remarks that very few witty sayings about others are quite free from uncharitableness.

Expressions that favour of vulgarity—slang terms, low proverbs, and stale jokes—should be avoided by all, as giving indication of an empty or ill-regulated mind.

In conversation many subjects are mooted, so that all may have matter in which they are interested: none are exhausted, in order that conversation may not degenerate into discussion.

When conversing with others, the whole attention should be given to what is said. It is rude to look about, to yawn, to consult the

* We see from his Diary that the Blessed John Berchmanns had made a resolution never to place his hands in this position.

watch, to play with any object, to pull about the hat, watch-guard, &c. These and similar actions may suggest that we are being wearied with the conversation; and frequently give great offence.

It is also admittedly against all decorum to read, or otherwise seriously occupy ourselves, when anyone is speaking to us.

To interrupt anyone who is speaking, in the middle of a sentence, is no less rude in its way than to stand before a person who is walking, and thus to impede his progress.

The hands should not be allowed to pick the head, ears, or nose: and to avoid giving the impression that we are doing this, we should never put the fingers to them unnecessarily.

A not less unpardonable offence in society is to scratch the body.

If unavoidably compelled to spit, the saliva or phlegm should be wiped gently from the mouth, and never shot into the outspread handkerchief. In England, spitting into the fireplace, out of the window, or, indeed anywhere except into the handkerchief, is not tolerated; and this last only in cases of necessity.

To walk too quickly—to take long strides—to turn up the toes and plant the heels noisily on the ground—are bad habits, to be sedulously corrected.

Whether sitting or standing, one should not place his feet too far asunder.

Washing should be frequent. We wash not so much to become clean as to remain clean.

The hands and nails should be kept scrupulously clean. Respect for the Blessed Sacrament, and consideration for those receiving the Holy Communion from us, should make us attend to this. But it is vulgar to clean the nails, or to pare them, when in company.

A very disagreeable habit—which some contract unconsciously to themselves—is that of sniffing, or breathing hard through the nostrils.

Another nervous and objectionable usage, of which persons are not always conscious, is that of shaking the table at which they are sitting with their leg. The legs and feet should be kept still when we are seated near others.

We should avoid the bad habit of wetting the finger before turning over the leaves of a book.

To lean the arms upon a book, to put upon it the paper on which we are writing, to lay heavy objects upon it, &c., are bad habits, and ruinous to books.

No one who appeciates the value of a book will mark the place in it by turning down the edge or corner of a page. If not his own, nothing can justify such a practice.

The management of the aspirates is of much importance: the more so as Priests are obliged to speak in public with more frequency than others.

It is very annoying to be near persons who are constantly clearing their throat. This habit is frequently nothing more than a trick, and the throat would be much stronger if left in quiet. But if it be necessary to make so unpleasant a noise, this should be lessened as much as possible by putting the hand before the mouth.

Politeness requires that, when visitors of either sex enter the room, we should arise from the chair and welcome them. It is still more polite to advance and meet them, and the compliment is the greater in proportion to the distance traversed.

Visitors, even respectable tradesmen who come on business, should be offered a chair. If they demur to seat themselves, we may sit down first to put them at their ease. But should they prefer to stand, good breeding does not require that we should take the same position.

Persons of dignity may politely be met at the door, or at the foot of the staircase; and it may be more courteous to follow than to precede them to the room of reception.

On parting, visitors may be accompanied to the door of the room; or, better still, to the head of the staircase. If the visitor be a person of dignity he is accompanied, on the Continent, to the door of the house, nor is the door shut until he has begun to move away. If he have come in his carriage, it is considered

polite to remain at the door until he is seated, when another bow is made.

When walking up and down with a companion in any confined space, so as to be obliged to turn every now and then, each should avoid turning the back to the other.

To loll or sprawl upon a chair—to sit *across* it—to tilt it back with danger of breaking it—to cross the legs in company of ladies, or of persons with whom we are not familiar, or who are entitled to particular respect—to put the feet upon the bars of the chair—are faults against manners.

When standing with the head uncovered before persons whose position suggests this mark of respect, it is proper, even if invited to put on the hat, to remain with the head bare. But if pressed to cover the head, submission should be yielded at once.

To give introductions requires tact. Priests naturally associate with all, and look upon all as equal in the sight of God. But careful consideration should be had of the respective classes to which people belong.

On occasions when it is manifestly prudent to introduce two persons to each other, the inferior is always presented to the superior, and the gentleman to the lady. The form to be used is simply to pronounce the name of each: "Mr. A. allow me to introduce Mr. B." If several are to be introduced to one, the names

of all introduced are pronounced in succession, as each one has finished bowing.

In introducing two persons you precede the inferior in rank, leading him to the one to whom the introduction is to be given. When in presence of each other, you say to the superior, "Allow me to introduce Mr. So-and-so." This is said even when permission has been already obtained. The person addressed bows to the one introduced, who also bows at the same time, while the introducer repeats their names in order of rank.

As a general rule, an introduction is not followed by shaking hands, but only by a bow. In case of doubt, the more public the place, the less reason is there for shaking hands. Where an introduction, however, is particular, and meant immediately to lead to friendship, the superior should at once proffer his hand.

When shaking hands with any one, we should avoid squeezing his hand as if in a vice; or the opposite fault of merely placing our own hand in that of the other person, as though our arm were paralysed. It is rude to give the left hand, or to present only the tips of the fingers: still more to offer one or two fingers only.*

* In France, where hand-shaking is limited to particular friends, the left hand is often given, being supposed to be nearer the heart—*la main du cœur*. This is one of the many instances of a vulgarity in one nation being a politeness in another.

It is the custom in England for Priests to shake hands with ladies, as with other persons. But people of sense will know what is meant if a Priest abstain from offering his hand. The old feudal practice of removing the glove is now obsolete.

To hold persons by the coat or button-hole—to stand so close to them that they feel our breath—to poke them in the ribs at the *dénouement* of a joke, &c., is offensive, even between intimate friends.

Visiting, &c.

PRIESTS may wisely remember Lord Lytton's well-known saying, that "A gentleman's coat should not fit too well."

The ceremony of leaving cards upon persons at whose house we may have dined is not rigidly exacted from Priests whose time is known to be much occupied.

Although a Priest is not bound by all the ceremony used by the world in returning visits, it is well to call, at least if passing the house, on those persons who have visited us. In cases where such calls may be considered more or less necessary, eight days is the utmost limit allowed for delaying the fulfilment of the obligation. The compliment paid by the call is in

proportion to the trouble taken in paying it quickly.

A Priest should never carry glazed cards. They are not used now by gentlemen. All other affectation should be avoided, such as autographic facsimiles, gothic character, &c.

A card left at a house for a farewell visit may have P. P. C. (*pour prendre congé*), or P. D. A. (*pour dire adieu*), written in ink or pencil, in one corner.

To knock loud and long at a door belongs to a footman; to knock loud and quickly, to a postman. A gentleman knocks long enough and loud enough to be heard, and no more. The bell, too, should not be pulled with unnecessary violence.

Civility demands that things which have an offensive smell for some persons—onions, for example, or tobacco—should not be taken shortly before going into company, or to the Confessional.

Visits should not be paid in very wet weather on foot, unless by goloshes we can prevent the danger of soiling the floors and carpets. But even if this precaution has been observed, it is rude to enter a drawing-room with damp clothes.

It is the modern custom to take the hat upstairs, when paying a morning call. It may be kept in the hand, if the visit is only for a few moments, or may be deposited on the floor

close to the chair, but not on any article of furniture.* The umbrella, goloshes, cloak, cape, or heavy overcoat, should be left in the hall. A small walkingstick may be taken upstairs, but, in this case, it must be kept in the hand.

A letter of introduction should be sent with a card, by the servant of the person whom we visit, not delivered when in the presence of the person to whom it is addressed.

Visits should not be paid too early or too late. Some ladies do not like to receive anyone before midday. Married ladies are frequently busy, seeing to the dinner of their children, at one o'clock. This hour too is a common one for luncheon time, when visitors are not expected. When the dinner hour is approaching, people are engaged in dressing. Besides which, to call at meal-times might look like seeking for an invitation. Between three and five may be said to be the hours when the majority of people are most free.†

No "bore" is more detested and dreaded than the man who will come and sit in your drawing-room for an hour or two, preventing your going out and others coming in. An

* It is considered by some authorities especially rude to put the hat upon a sofa, or on the bed in a sick room.

† If a visit of real business and not of mere ceremony be intended, it is well to write a letter beforehand, asking for an interview.

ordinary visit should not be prolonged beyond half an hour.

On entering or leaving the room of anyone, we should always shut the door, unless it was open when we entered. In this case we may presume that the person visited may wish it to remain open.

A well-bred man will never sit down before the lady of the house is seated, and, unless asked to do so, will not seat himself until the master of the house or the chief persons present are seated.

On the Continent the hat is removed on entering and leaving a railway carriage or any public meeting room. This custom is making its way in England.

General salutations of the company when entering a room in a private house are wholly disused in England. In society nowadays persons recognise none but their own friends and acquaintances. If a Priest, however, find himself a total stranger in a large company, to which a common invitation has been given, he may look upon this as a guarantee that all present may know one another, and thus may proceed to converse with those nearest to him, without waiting for any further introduction.

Religion, politics, and other exciting subjects should not be introduced into general conversation. All public controversy defeats

its own end, as persons will not listen to reason when they are aiming at obtaining the victory in an argument.

When paying visits, it is easy to give much offence by introducing matters of a private nature into ordinary conversation. Thus, before asking whether the husband attends to his religious duties, it is well to reflect for a moment, first, whether the question will do more good than harm; secondly, whether a more suitable moment may not be found for asking it.

When conversing with persons in the street, or in any public place, the voice should be so pitched as to prevent the conversation being heard by others. On no account, also, should the attention of anyone be called by shouting to him from a distance.

The full title of persons is not given in conversation. To speak of "Lord So-and-so" as the "Earl of So-and-so" might convey the impression that the person mentioning the name was glorying in knowing an Earl, or was telling others that the nobleman has that title.

Persons of rank should be addressed by their title once or twice only in a conversation. To be constantly repeating "My Lord," "Your Grace," &c., is the practice of servants, and should be confined to them.

The bad taste of toadying to the rich and titled, is only equalled by that of speaking

against the higher and wealthier classes of society *in globo*.

We should avoid speaking to others, exclusively at least, about their own profession. To do this might give the idea that we imagine them to be ignorant of other subjects. With moderation, however, persons will feel themselves complimented by being consulted upon matters in which they are well versed.

It is against good feeling and good breeding to notice the deformities of those in whose company we may be thrown—to ask whence such deformities arose—to speak of madness in families where there is a relative afflicted with that visitation, &c.

When obliged to ask the way to some place, we should always remember to thank the person who has given, or has been willing to give, information.

It is considered rude to pass those who are in front of us, when many together are walking towards some object of interest. To go quicker than the rest conveys the idea of rushing to get the best place.

In passing through a gate it is well to go before a lady, in order to hold it open until she has passed through. In like manner, to take precedence of a lady in a crowd, to clear the way for her. As a general rule, of course, it is polite to let others take precedence.

Should any one, to whom much deference is

due, request us to pass first through a door or into a carriage, it is often more polite to bow and obey, than to decline and keep the person waiting. An anecdote is told of George IV. admiring the good breeding of one who, being invited to do so, took precedence of him when he was Prince of Wales.

When walking with one other person of equal rank, it is polite to let him take the right hand: when with two, we should yield the centre place.

The rule of driving does not apply to persons on foot. In walking, a simple rule may be: Always keep to the right, when about to pass those who are approaching. The exception is, where you consult the convenience of a person, a lady especially, to whom you wish to leave the wall.

As a rule, ladies should not be detained in conversation in the streets by Ecclesiastics. If, however, there be some reason for staying to speak to them, we should not keep them standing nor make them accompany us, but should walk, for a few yards, the way that they were going, until the business has been disposed of.

Gentlemen travelling with ladies leave the carriage first, to give them more room, and to assist them to alight.

On the Continent, it should be remembered, ladies do not shake hands with gentlemen, unless under circumstances of great intimacy.

The question of shaking hands with Priests is scarcely even entertained.

On leaving the room, good manners are shown by reaching the door without turning the back upon the persons visited.

It is acknowledged that to point with the finger to persons or things is not proper. There is less harm, on occasion, in pointing with the whole hand. Pointing with the thumb over the shoulder need not be mentioned here.

When walking in a public place, names of persons should not be mentioned in a loud tone of voice.

In bowing to persons in the street, the head is inclined—not nodded, unless we are intimate with them—and the body is not bent.

When saluted by persons, however low in rank, unless they are begging, we should return the salute. One of our kings who was remonstrated with because he took off his hat to a labourer, is said to have remarked that he would never allow anyone to be more gentlemanly than himself.

If while walking up and down a public promenade, friends or acquaintances be met whom it is not intended to join, it is only necessary to salute them the first time of passing.

When walking with one who meets and salutes some friend unknown to us, etiquette permits us to remove the hat at the same time as our companion removes his own.

In saluting, the hand which is furthest from the person to whom we bow is the one with which the hat is removed. Otherwise, the arm interposed would prevent the two seeing one another.

When bowing to others in the street, the hat is more politely removed from the head, than merely touched with the hand. To touch it only might look like the action of a groom or valet. It is sufficient to lift it slightly and then immediately replace it.

On coming close to persons with whom we intend to shake hands the hat may be removed, or touched, with the left hand, so as to leave the right hand free.

Although persons introduced to each other do not shake hands at once (in the street they uncover the head, in the house they move to each other) at parting the hand should be shaken.

In company no one ought to whisper to his neighbour. On the same principle it is forbidden to talk only to one person, or upon a subject which none but a small minority can understand. Hence, to speak with a friend about old college days, and continue long upon this subject, should be avoided.

When a visitor enters, and the conversation which was being carried on is resumed, he should be informed briefly of the subject.

As soon as a visitor enters the room of any-

one whom we are visiting, we should do well to rise and take our leave, unless unmistakably pressed to remain.

Some persons express such marked admiration of things shown to them, as to do a kind of moral violence to the owner to make a present of them.

Habitual punning, at least in company of strangers, is wisely avoided by a Priest. This kind of wit soon wearies some, and is never pleasing to others. Besides which, it is misunderstood by many, who think it the sign of a light mind.

The rule "touch not" should be kept in mind when visiting. In almost every house there are some articles which cannot be handled without danger of injuring them, or which, as a little reflection will show, are not meant to be handled by every visitor.

No one who pays attention to the requirements of civility will ever stand before the fire, excluding others; much less with his coat-tails pulled aside: nor will he put his feet upon the hob or fender, or poke a stranger's fire unless asked.

On making inquiries after others it is rude to ask persons of the better class how the wife or husband is? We should say, "How is Mrs. A.?" or, "How is Mrs. B.?"

On the Continent the title corresponding to the English "Sir" and "Madam," is used when

speaking to persons of whatever station. Thus, in France, the lady and sempstress are equally addressed as "Madame." In Italy all alike are "Signor," or "Signora," &c. &c.

Letters are not opened in company without some kind of need, and then only after asking permission of the host or hostess.

In Catholic houses, gratuities to the servants are not always expected from a Priest when leaving a house in which he has spent the night. Yet even Catholics will seldom be found to refuse what is offered. Gratuities are given only to the footman and housemaid.* An exception to this rule may be the groom, if he has driven us some distance.

Priests will do well to inform themselves of the exact time during which crape is worn in sign of mourning on the decease of persons in various degrees of relationship, and of any ecclesiastical local legislation as to the wearing or not of mourning.

Dining Out.

GENERAL invitations to dinner are to be taken as mere expressions of civility. It is safer not to act upon them.

* After a visit of some days a gratuity of five shillings to each of these may be considered sufficient.

It should be a point of good breeding to arrive in exact time when an invitation to dinner has been accepted. This means that the guest should present himself at the house a few minutes before the dinner hour. To arrive earlier might inconvenience the hosts, who are often occupied in making arrangements regarding the dinner or their toilette.

The common out-door dress of a Priest is full evening dress for any society, however high. Any secular form of dress is as much against good taste as it is against synodal decrees.*

In England it is not considered strange that a Priest should be asked to give his arm to a lady and lead her down to dinner. If he consents, he may offer either arm to the lady, though he should, as a rule, give her the wall on going down stairs, and offer the arm accordingly. His meaning would not be misunderstood were he merely to walk by her side, conversing with her on the way to the dining-room.

Some persons sit too far from the table, some too close to it. Those who fall into the last-named fault find difficulty in rising from their chair, unless they push it away with violence and some risk of breaking it. An eye kept upon those who have the habits of good

* If staying in the house, the cassock may be considered as full dress. But it is only proper to consult the feelings of the host, especially if many Protestants are present.

society, and some common sense, will teach the right thing.

It is unpardonable to begin dinner by wiping the plate or knife, the fork or spoon, with the napkin.

To cover the whole breast with the napkin, to pull a corner of it through the button-hole, or in any manner to fasten it to the dress, is no longer practised in good society, here in England.

The napkin is laid, rather than ostentatiously spread. across the knees.

At dinner the arms should never rest above the table. Yet the opposite excess must be avoided, of quite concealing the hands under the table. These should rest, when not occupied, upon the body, on a level with the table, and slightly touching it.

It belongs to good manners not to begin before others. Thus it is well to wait until at least one other person has been helped to soup. To be the first even to spread the napkin, especially in presence of those whom we should reverence, is in bad taste. Everything that savours of hurry to get at food should be avoided.

No one who dines in company should send twice for either soup or fish, since others would be kept waiting, and the dishes of the first course might become cold, and consequently spoiled

When eating, the elbows should be kept

close to the side, in the same position as when riding. If our arm, when eating, touch our neighbour, one or other has violated this rule.

To blow into the soup, or upon anything else, for the purpose of cooling it, should be avoided. Anything too hot may be allowed to stand till cool enough.

The soup-plate should not be tilted over and carefully scraped with a spoon; nor should bread be placed in it for the purpose of soaking up the last drops.

As the empty plate placed before the guests is to be used by some other person, nothing whatever should be allowed to fall into it, not even crumbs of bread.

At the dinner-table bread should be broken with the fingers, not cut with the knife. The custom of biting pieces out of a slice of unbuttered bread is universally condemned.

The custom of taking wine with anyone during dinner has quite gone out of fashion. If, however, the master of the house sets the example, it will be well to pay the compliment to our neighbours, or such of the guests as are best known to us.

When asked to take wine it is rude to refuse. Nothing more is exacted than to pour a very little into the glass and sip a few drops.

When taking wine with others, you look at the person who has invited you or whom you have invited, then, after pouring a little into the

glass, you bow slightly, and, without saying anything, drink a little.

A glass of wine should never be held up against the light and looked at in that position; by Clerics, at least.

It is not polite for a person to help himself to wine at dinner before he has offered to help the lady who sits next to him.

When taking wine or pouring it out for others, especially ladies, the glass should not either be filled to the brim, or completely emptied.*

Wine glasses are held by the stem only, and not by the bowl.

The glass should not be grasped with the whole hand, but must be held lightly, though firmly, with the fingers.

Care should be taken not to dirty the edge of the glass when drinking. This will be avoided by drinking when the mouth is quite empty.

It is in the worst possible taste to ask the price of wines or other things provided at table in the house where we may be dining.

The plate which is brought to a guest by the servant should never be passed on. Even if

* In France some make it a point of good manners to drain the glass, so that if it be upset, the cloth may not be soiled. It seems better to leave a little at the bottom until towards the end of the meal; thus all appearance of greediness will be avoided.

he has made a mistake, it is polite not to expose it.

When a plate containing anything is brought by the servant to a guest, he lifts the plate that is before him from the table, and the servant takes it from his hand.

At a dinner-table where the *menu* is too sumptuous to be understood by a Priest of simple habits, a good plan of evading difficulties may be to accept the first thing offered.

When the mouth is wiped after eating and drinking, the napkin should be partially raised, and the head somewhat inclined.

The two excesses should be avoided of so emptying the plate as if we were cleaning it for the servants; or of leaving it loaded as if either the food were bad and unfit to eat, or we had helped ourselves too greedily.

On no account should a person help himself to anything from the dish with his own fork or spoon. To prevent the possibility of acquiring this disagreeable habit, it would be better to avoid the practice even when eating alone.

Care should be taken when any delicacy is brought round, not to help others (and much less oneself) so plentifully as to deprive some of the company of their chance of partaking.

A Priest should never show a keen appreciation of wines, delicacies, rarities; and much more should not affect it, if he does not possess it. To be learned in the mysteries of

the *cuisine* is not one of the accomplishments of an Ecclesiastic.

The habit of sending back the plate for this or that delicacy would be noticed in any one, while in the Clergy it might easily be attributed to a want of the spirit of mortification.*

To throw the head back when drinking, suggests the notion of wishing to get the last drop out of the glass, and further, reminds of those animals which have this custom.

Nothing more attracts attention at table than to eat with noise, to chew audibly, to suck in soup violently, to open the mouth when masticating. A man of perfect manners will eat silently, his lips being closed while his jaws move.

When obliged to cough at table (or even in company anywhere), the head is turned slightly aside and the hand placed before the mouth. It is rude to force the breath into the face of any one, even if across the table.

We should avoid seasoning things highly, especially when in company. To do this gives the idea that our taste is not refined, that the cooking is bad, or that we are particular in trying to please our palate.

Whatever is offered at table should be at once accepted or refused. It is a poor com-

* For the same reason it is better not to ask the servants for this or that dish in particular, rejecting the one which they actually bring.

pliment to the host to scrutinise a dish as though doubting whether it is fit to eat.

Should it be necessary from want of teeth, or for other reason, to make a choice out of a dish, the reason should be stated, if possible. Otherwise the choice might be misinterpreted.

Things not brought to the table should not be spoken of, much less praised. It is very mortifying to the host to hear a guest remark that one of his favourite dishes or wines has not been provided.

It is in bad taste to tell long stories at the dinner-table; they prevent some from continuing their meal while listening through politeness, or at least oblige them to wait while the narrator is making up for lost time.

To speak with anything in the mouth is improper. The practice is suggestive of gluttony.

At a large dinner party it should be a point to avoid talking to those who are not seated near us.

Stories of shocking accidents, sudden deaths, and the like, should not be told in any mixed company, where nervous people may be present;—but at the dinner-table such anecdotes are always quite out of place.

Picking crumbs off the table and playing with them, playing with the salt-cellar and spoon, and similar vulgarities, should be carefully eschewed.

The use of the pockethandkerchief should be reduced to its minimum in company, and this rule ought to be very strictly observed at table.*

To take snuff at meal time, in company, is in bad taste, as most persons have a great aversion to seeing it taken at that time.

All nations are not agreed as to what may be eaten with the fingers and what may not: some taking sweet pastry with the hands, others with the fork.† A safe rule is, never, except at dessert, to touch anything with the fingers that is brought to table in a dish.

Asparagus is eaten sometimes, as in France, with the fingers. In England, in the best society, the portion that is eaten is often separated with the fork, and by it conveyed to the mouth.

Nothing can justify the vulgar custom of taking bones of game, &c., into the fingers, and picking the flesh off them with the teeth.

A common canon of politeness is not to take the last piece of anything. But this is not of universal application. It is ill-bred to manifest any alarm lest the supply should be insufficient.

It is no less a mistake to eat so quickly as to finish first, than to eat so slowly or plentifully

* In the case of unavoidable sneezing, the handkerchief should be applied to the nose.

† Light and brittle pastry is better eaten with the fork than with the spoon.

as to be the last. In the former case, we make others hurry; in the latter, we oblige them to wait.

It is vulgar to hold things in the air, impaled on the fork, and apply mustard, salt, &c., to them when in that position.

The fork is generally used with the points turned towards the table. It is conveyed to the mouth with the points turned upwards only when there is some cause—for instance, when eating peas, &c.

It is considered a mark of vulgarity to hold the knife and fork with the points upwards.

Well-bred persons never gesticulate with knife, fork, or spoon in the hand.

When the plate is handed to a servant for a fresh supply from any dish, the knife and fork are left upon it.

The knife, fork, or spoon, should be laid upon the plate as gently as possible, whenever we cease to use them.

It is altogether forbidden to reach across our neighbours, either to procure things for ourselves or to give them to others. If this have been done under some urgent necessity, an apology should be made.

On the Continent salt is taken from the salt-cellar with the point of the knife, after wiping it on a piece of bread. But as the knife is used there only for cutting the meat, and not when eating, this habit cannot be tolerated in us.

Smacking the lips after food, licking them, and other such vulgar practices, are too bad to need condemnation.

It is well to offer to relieve the lady, near whom we are sitting, of the trouble of helping any dish that may be placed before her. The offer once made should not be repeated if declined.

A Priest should not volunteer to carve if he does not know how. Such ignorance is readily excused in an Ecclesiastic, and might possibly edify. But it will give much annoyance to the host to see that expensive dishes are being spoiled by the inexperience of the carver.*

One ladleful of soup should be given to each person, when helping it in general company.

Soup and fish are sent round without asking persons whether they mean to take it.

Fish is not helped with a steel knife. If a silver one is not provided, the spoon and fork alone should be employed in distributing it.

In carving, the fork should not be left sticking in the meat, but it should be withdrawn

* In many houses the Priest will be seated, out of honour to his office, at the right hand of the lady of the house, and if he assists her in helping the dishes placed at her end of the table, he may be saved some risk of mistake, in the most ordinary cases, by attention to the rules given in some handbook on carving. There are many excellent little manuals of all that need be known about the helping of meat, fish, and game, published at the price of a few pence.

with the aid of the knife. Nor should it be stuck in vertically and grasped with the whole hand.

To put the finger in the mouth for the sake of picking the teeth, or of cleaning the finger itself, is so unpardonable a solecism in good manners, as to make it appear impossible that any Priest could think of doing such a thing.

It is against good breeding in this country to use a tooth-pick at table, unless there be some real necessity for so doing: and, in this case, we should conceal as much as possible what it is that we are being forced to do.

It is ill-mannered to lean the elbows or the arms upon the table.

Persons of perfect courtesy do not order servants to bring them anything, even if the servants are their own. It is customary to say "Please bring me," or "I should like a little of;" &c.: not "Get me," or, "Fetch me," &c. When anything has been brought by special request, it is well to say, "Thank you," or to make an inclination of the head.

It is in bad taste to press people to take more when they have once signified that they have had enough.

The knife should never be used to convey anything to the mouth. Even cheese is cut in small pieces, and placed with the knife upon morsels of bread; the whole being car-

ried to the mouth by the hand. Either hand may be used for the purpose.*

If butter be taken with the cheese, the bread should be buttered and cut on the plate: *never on the cloth.*

Gravy should not be poured over meat, especially over white meats, but on the side of the plate; a rule which applies more stringently to sauces.

In helping ourselves or others to vegetables, we should avoid heaping one kind on the top of another, or taking several kinds at once.

A tart, it is held by some, should not be opened with the knife. A spoon, or, if necessary, a spoon and fork, may be used.

Perfect attention to correctness and elegance of language would, perhaps, lead us to speak of fruit-pies as "tarts;" and of "seasoning" or "dressing" in preference to "stuffing;" and of "preserve" rather than "jam."

When beer is brought round, the guests who require any, should place their glass upon the tray which the servant will present. After the glass has been filled, it should be put upon the table for a moment or two; not conveyed from the tray to the mouth, which might indicate haste and avidity.

* In some of the best houses cheese is eaten with the fork. When we see this done, we should follow the example.

As a sign that enough has been taken and that the servant may remove the plate, the knife and fork are laid upon it side by side, and close together.

As a rule, fruit is taken out of the dish with the spoon. It is intolerable that a person should take strawberries, raisins, &c., as he wants them, with the fingers.

It is not genteel to bite pieces out of an apple, pear, &c. Such fruits are cut into quarters with a silver knife, and then eaten with the fingers, or with a fork.

A difference of opinion exists as to how the stones of fruit should be conveyed to the plate; but all are agreed that they should not be spat out in view and with noise. It is a safe rule to let them drop upon a fork or spoon placed close to the lips.

If the stones of small fruit are removed from the mouth with the hand, the lips should be covered with the right or left hand, the stones dropped unseen into the palm, and then deposited on the side of the plate. The stones of large fruit are extracted before the fruit is eaten.

Oranges are peeled and quartered. On no account should any one suck an orange at table, squeezing the juice towards the mouth with either hand. Each quarter is taken separately.

Nuts of all kinds must be opened at dessert with the nut-crackers alone.

Toasts and after-dinner speeches are rarely indulged in now, but when permitted, a Priest more than others should remember that after-dinner oratory is always dangerous, and that it is rude to propose healths without the permission of the host.

In some houses the foreign custom is used of rinsing the mouth at the end of dessert. This practice will be found occasionally in the highest society. A mouthful of water is taken from the glass vessel placed before each guest, the fingers are dipped into the glass, and while they are being wiped, the water is returned noiselessy from the mouth.*

On rising from table the napkin is laid upon the chair or table. It must never be folded up, unless the guest is going to remain in the house. Even then it is better to leave the servants to fold it. An exception must be made in cases where a ring is provided for the purpose.

The guest is expected to stay the evening with the host. If a Priest is obliged to leave for some duty much sooner than the rest of the company, he should at least remain for half an

* This may be made an act of religion. S. Francis of Sales writes: "People of a really honourable mind never think of their dinner till they sit down to it, and after meals they wash their hands *and mouth* to have *neither the taste nor the smell* of what they have eaten."—*Introduction to a Devout Life*

hour, if this is at all possible, and even then explain the cause of his early departure.*

When a Priest forms one of a small evening party, he should avoid causing scandal or inconvenience by staying to a very late hour.

When tea is served in the drawing-room, the cup, when emptied, may be kept in the hand till the waiter comes round with the tray, or else may be placed on some large table. Care should be taken in this case that the saucer is not wet underneath.

To drink tea out of the saucer has quite gone out of the habits of good society.

When talking to ladies who are drinking their tea, the empty cup may be taken from them, and if they do not intend to take any more it is given to the servant, if present, or, if not, placed upon some table which is used for the purpose.

Priests who do not know how to play cards should never allow themselves to be persuaded to take a hand. It is equally annoying to have to give lessons in the game, and to hear them given, while it is being played.

If a Priest join in a serious game of cards, it should be played seriously. Superiority to

* If forced to leave at an exceptionally early time, it is better to seek an opportunity of slipping away quietly (if possible after saying a word in private to the hosts) than, by formally taking leave, to run the risk of giving the signal for a general break up.

such trifling amusements may be shown by not playing; but when once engaged in a game, the partner's interest and the pleasure of the company have to be consulted.

Thanks are not returned to persons with whom we have dined, for a dinner is not given as an alms. But it pleases those whose hospitality we have accepted to know from us that we have been gratified, as it pleases those who have accepted our hospitality to tell them of the pleasure (not the honour) that their company has given, and to thank them for the trouble they may have taken to come.

Priests who have dined at the house of a layman, are not supposed to be obliged to give a dinner in return. The case may be different when a Priest accepts the hospitality of a brother Priest.

In the world, those who give very expensive dinners, unless they are very rich, are thought to be sinning against good taste. A Priest who gives a costly dinner is thought, in addition, to be sinning against graver obligations of his state.

CORRESPONDENCE.

BEFORE writing a letter, a Priest should call to mind the old saying, *Litera scripta manet.* It is always better to write too little than too much. In this busy age, busy men dislike to have their time taken up by

persons who will not be at the trouble of concentrating their thoughts. And further, it cannot be a grievance to send a short letter in these days of cheap postage.

In writing a letter, as in conversing, the art is to speak little of self and much of others.

In letters of a business character the place of our abode is written near the top of the page, on the right hand side: then are added the day of the month and the year. At the end, on the left hand, are written in full the name of the person to whom the letter is sent, and under it the place of his residence.*

Letters which contain questions of any importance should be answered by return of post, if this be possible. Were a question put to us by word of mouth, we should never think of delaying the answer to it. But should it be out of our power to give an immediate answer to the question put, politeness requires that the receipt of the letter should be acknowledged at once, and promise given of an early response.

Cases may occur in which it may be not only polite but commonly decent not to put strangers to the expense of a reply. In such cases our address should be enclosed upon a

* It is important to remember that letters which have not the name and address of the persons to whom they are sent written upon them, cannot be produced as evidence in courts of law. The address on an envelope is not evidence.

stamped envelope. To include a postage stamp is not so polite.

A service rendered to us requires a letter of thanks at an early time. All delay in this respect is certain to disappoint.

It is unnecessary to observe that it is disgraceful to a Cleric to allow a false spelling to enter into one of his letters—*e.g.* "agreable." Amongst faults of this nature must be reckoned spelling words in their antiquated and obsolete form. Solecisms are nearly as bad: "different to," for example.

Half-sheets and scraps of paper can never be used to write upon, unless we are addressing very intimate friends, and even then, it is proper to state the reason why we have recourse to such scraps.

Very small note-paper should not be used when writing to Government officials (perhaps because it is difficult to file small notes) or to persons with whom we are not on terms of great familiarity.

Letters written to perfect strangers may begin "Sir," unless we prefer to use the third person thus: "The Reverend —— presents his compliments to Mr.——" &c.* Having begun with the third person, we must take care not to change the form in the course of the letter.

* If writing to persons with whom we have some acquaintance, we may begin "Dear Sir." To friends, "My Dear Sir," may be used.

It is the custom, when writing to persons of very exalted position, to begin the letter much lower down than when writing on ordinary occasions. This is strictly of etiquette in Rome.

Married or unmarried persons may alike be addressed as "Dear Madam." But when they are all but entire strangers, it is equally fitting, if not more so, to use the third person. Thus, "The Reverend So-and-so presents his compliments to," &c.

A first letter may be signed, "I am yours faithfully," or "I am yours faithfully in Christ;" the second and subsequent letters may have the form, "I remain yours faithfully," &c.

In England no other ending of a letter is required than "Yours faithfully," or "Yours very faithfully." It is much better, however, to add "in Christ." The introduction of this phrase, which manifestly owes its origin to the Incarnation, gives to the letter a certain ecclesiastical character.*

The signature of the letter should be written very legibly. The correspondent has often no other way of learning the name of the person who has written to him.

If by accident a blot of ink falls upon a letter, it is well to re-write the whole, if the ink cannot be erased. St. Ignatius wrote a letter eight

* The "in Christ" is not used, of course, in strictly business letters, and only seldom with non-Catholics.

times before he thought he had made a copy fit to be sent.

A letter containing erasures should be sent only in cases of necessity. And there is the same objection to a smear as to a blot.

It is inexcusable to omit dotting each *i* and crossing each *t;* and even the most unimportant letters should be properly punctuated. The omission of such trifles often denotes disorder, want of respect, disinclination to put ourselves to inconvenience, and other faults.

Letters, however short, should be free from all appearance of brusqueness. Our spoken words have their true meaning given to them by our look, and the inflection of our voice. The care bestowed on writing a letter, must supply for the absence of these.

Blunders made in correspondence with Boards of Guardians, Directors of Hospitals, Visiting Justices, &c., often damage the cause of the poor, sick, or prisoners. Bodies of this kind have frequently an exaggerated idea of their own dignity, and care must be taken not to ruffle their tempers by anything that can be construed into a want of courtesy.

Abbreviations should not be used, unless when writing to very intimate friends, or sometimes in letters of mere business.

The use of post cards should be restricted to messages sent to tradesmen, or to persons with whom we are especially intimate.

Those who are much older than ourselves

or who have any post of dignity, should not be too readily asked to do commissions for us; as, for instance, to present our respects to persons whom we think they are likely to meet, or to make purchases for us.

Words should not be underlined, except in cases when it is very important to call particular attention to them. It is as unmeaning to underline constantly, as it would be to speak with perpetual emphasis.

Invitations to dinner, &c., even if sent by the master of the house, are answered to the lady, especially if she is known to the party invited.

Letters of invitation should be answered at once, since those who issue them are anxious to know how many guests they are to expect.

A note written to accept an invitation should not contain the expressions —"I have the honour," and "to avail myself of the invitation." The right form is, "I shall be most happy to accept the kind invitation," or an equivalent.

Letters in these days of cheap paper should not be crossed as if the expense of the paper was grudged. Besides which, it is not fair to try the eyes of persons by forcing them to decipher a kind of writing which cannot be clear.

Priests' letters should not be written upon coloured or scented paper. This should be left to young ladies.

Priests in their good nature sometimes

forget that letters of introduction entail expense and trouble. The friends to whom such letters are addressed, may be almost compelled to show the bearer all the curiosities of the place in which they reside, or at least to invite him to their table.

Letters of introduction should be left open. It is a pleasing sign of confidence to do this, even if they are not of their very nature expected to be read. The person who receives such a letter of introduction by hand, may show equal confidence by closing it in presence of him who gives it.

The custom of adding postscripts is objected to by many authors who treat of good-breeding. And certainly the habit seems to suggest that the writer either did not know what he meant to say, or else, when to give over writing.

It is the custom in England—required even by the Post Office authorities—to put the name of the Post Town only, and not of the County, at the bottom of the address; unless there be two towns of the same name.

The name of the town is not mentioned on the address, when both writer and receiver reside in the same town. Thus, a person living in London and writing to a friend in London, directs to the number in the Street or Square, and adds the Postal District, but omits the word "London."

Letters to an Archbishop are addressed,

outside, "The Most Reverend the Archbishop of ——," and inside, "My Lord Archbishop." Bishops are addressed "The Right Reverend Bishop of——." In England, however, the See is sometimes placed after the family name. Thus "The Right Reverend Dr. Grant, Bishop of Southwark."*

Canons are addressed as Very Reverend: then may follow the Christian name, and the title "Canon" may be placed just before the family name.

Nuns may be addressed by their name in Religion, written in full, e. g., "Mother Mary of the Angels," if one of the elder, or, "Sister Mary of the Angels," if one of the younger, nuns. But if they are addressed by their family name the more ancient should have Mrs. or Mme., and not "Miss" prefixed to the name.

Courtesy requires that Clergymen of whatever denomination should be addressed by their titles. The question of validity of Orders does not affect the direction of a letter.

Priests should be cautious not to address young ladies by their Christian name, "Dear Lucy," &c. This would often scandalise in conversation, and the danger of disedification is greater in writing.

Unmarried ladies are never addressed as

* In Ireland "Most Reverend" is applied to Archbishops and Bishops without distinction.

"Dear Miss." The family name must always be added.

In writing to unmarried persons who have the title of honourable, "Mr." or "Miss" is omitted. Thus we write "The Honourable Arthur Neville," "The Honourable Ellen Neville."

"*The* Lady So-and-So" signifies nobility The article is not prefixed to "Lady" in the case of Knights' and Baronets' wives or widows.

The Christian name must not be omitted in the case of younger sons and daughters of Dukes, Marquises, and Earls. Thus, "Lady Georgiana Fullerton," is not called simply "Lady Fullerton."

Care should be taken to find out the exact title of persons of rank to whom a letter has to be written.*

It is the custom now, or is fast becoming the custom, to omit abbreviations even on the address of a letter. Thus, many write "Captain," not "Captn."; "Monsieur," not "Mons."; &c.

It is seldom that the full title is written upon a letter. Hence it is better to write "The Lady Herbert," than "The Right Honourable Lady Herbert."

* The same principle applies to those of whom we have occasion to speak. Such as are any way thrown with people of title may find advantage in studying the rules generally given at the beginning of some Peerage.

Envelopes should always be used, and paper of note size, unless in the case of letters addressed to persons on the Continent.

Letters written to announce a death, need not be enclosed in an envelope with a black border. But such letters should be sealed with black sealing-wax.

Seals should not be large. They remind of a government office.

Glass seals with mottos are not in good taste. When used, the motto should be unexceptionable.

If sealing-wax be used, the colour should be red. Fancy-colours are effeminate. Black frightens many persons, for they imagine that a letter with a black seal contains notice of a death.

Stamps should be fastened upon the top corner at the right hand side of the envelope. They should not be placed upside down nor sideways, nor imperfectly fastened. These little trifles denote order or disorder: and neglect of them by men known to be clever, will suggest affectation of superiority to details.

List of some Theological Books suitable for the Private Library of an Ecclesiastic.

THE works named in the following list are not selected because the Editor judges them to be absolutely the best on the respective subjects which they treat—he does not pretend to settle a question of this nature—but because they seem eligible from their being portable, or of a price within reach, or compendious, or popular; or because they are thought to bear some other similar recommendation, even if wanting in the above-mentioned qualities. The case is supposed of a young Ecclesiastic wishing to furnish his shelves with a certain number of books upon Ecclesiastical science, such as may be useful to him throughout his busy life, and yet not exceed the range of his limited means. It is hoped that the list now furnished of some *Modern Books*, or *Editions*, will enable the student to lay out his money with advantage. The great majority of the books recommended are merely Compendia,

since others more voluminous are likely to be too expensive. The Compiler of the list is well aware that such works are published more for the purpose of refreshing the memory, when once solid learning has been acquired from oral teaching, than for that of forming the learned Theologian. When able treatises in English and French are omitted, the reason is, that works which can be used advantageously by the Laity as well as by Priests, are mentioned in a subsequent Catalogue.

It was at first intended to state the price of each work, but the issue of new editions, and other causes, were found to produce so much fluctuation in the prices, that the plan was abandoned. There will be no difficulty in learning from a bookseller what is the current price of each book at any particular time.

Dogmatic Theology.

One of the most suggestive Manuals is—

Schouppe, *Elementa Theologiæ Dogmaticæ*, 2 vols.

This course has a good deal of the scholastic terminology, and generally pays more attention to scholastic questions than most other works of the same kind.

Another Manual, solidly put together, and containing abundant references to Scripture, Fathers and Councils, is that by

SCHWETZ, *Compendium Theologiæ.* 2 vols.

A fuller edition of this course has been published by the author under the title

Theologia Dogmatica Catholica. 3 vols.
Theologia Fundamentalis. 1 vol.*

* Perrone and Liebermann are well known to all. The Latinity of the latter author is remarkably pure. Antoine and Ex Charmes are very good Compendia, but they labour under the disadvantage common to all works written many years ago; they do not treat with sufficient fulness some of the questions which are most prominent at the present day. There is a new edition of Ex Charmes, published in Paris, in eight volumes, revised and annotated by Albrand, of the Seminary of Foreign Missions. We may mention that the Rev. B. Jungmann, when Professor of Theology in the Episcopal Seminary of Bruges, published portions of a course of Dogma which seem to hit off the happy medium between over-lengthiness and too great brevity, and leave nothing to be desired. *De Gratia, De Deo Uno et Trino, De Deo Creatore, De Vera Religione, De Verbo Incarnato,* and *De Novissimis*, are procurable. The treatises of the series published at various times by Father (the present Cardinal) Franzelin, are quite above the line of average merit; but the treatment is not compendious, and he is far too abstruse for such as have little time for study. A writer in the *Dublin Review*, July, 1878, calls him "The Prince of living Theologians."

A third Course of Theology, highly esteemed by many, and by some preferred on account of the lucidity of the style to any other of the modern Courses, is by

KNOLL, or BULSANO, *Institutiones Theoreticæ seu Dogmatico-Polemicæ.* 7 vols.

A Compendium, in 2 vols., was made by the author himself shortly before his death.

HURTER, *Theologiæ Dogmaticæ Compendium.* 3 vols.

This more recent Compendium than any of the above mentioned, is by a son of the celebrated Hurter. It can be highly recommended.*

An almost necessary companion to a *Manual of Dogmatic Theology* is

DENZINGER, *Enchiridion Symbolorum et Definitionum quæ de rebus Fidei et Morum a Conciliis Œcumenicis et Summis Pontificibus emanarunt.* 1 vol. The last edition should be asked for.

An aid of a similar kind, inferior in useful-

* The *Medulla*, in 1 vol., is a succinct Compendium of the Compendium.

ness, but containing the author's comments upon the documents cited, is

VAN ROOY, *Codex Dogmaticus, Collectio Veritatum Catholicarum atque nonnullarum de iis explicationum ac de dogmatibus tractationum.* 1 vol.

Another excellent work, and almost a complete course of Theology by itself, is

VIVA, *Theses Damnatæ.*

It throws equal light upon Dogmatic and Moral Theology, and serves to engender a habit of theological thought and expression.

We may recommend, as generally useful to the student, the somewhat unequal work by

GLAIRE, *Dictionnaire Universel des Sciences Ecclésiastiques.* 2 vols.

There is a French translation of the *Kirchen Lexicon*, under the title *Dictionnaire de Théologie.* The new edition, which is being brought out under the direction of Cardinal Hergenroether and Fr. F. Kaulen, is practically a new work, since so much has been added to or changed in the old articles, and so many new ones have been inserted. But it can be had only in German.

Bergier's *Dictionnaire de Théologie* still maintains its reputation. The best edition is the one annotated by Cardinal Gousset.

A small handbook of scholastic terminology will often be of much assistance to the student of Theology. One has been published by

MELLINIUS, *Lexicon quo veterum Theologorum locutiones explicantur.* Coloniæ.*

Recent Patrologies are those of

FESSLER, *Institutiones Patrologiæ*, 2 vols., and

ALZOG, *Manuel de Patrologie.* Tr. by Belet. 1 vol., 8vo.†

HURTER, *Nomenclator Literarius Recentioris Theologiæ Catholicæ.* 2 vols. A most useful work on the Theologians of the Church, from the Council of Trent to the xviii century.

* A *Lexicon Philosophicum*, compiled with reference to S. Thomas and other Scholastic Theologians, is appended to last volume of Albrand's edition of Ex Charmes. See, too, Sanseverino, in the list of works on Philosophy. The *Lexicon Bonaventurianum* is more recent, and is very good.

† Passaglia's edition of S. Augustine's *Enchiridion*, with the notes of Father Faure, is most valuable for the explication of the terminology used by the great Doctor of the West in all his controversies upon Grace, Free-Will, Predestination, &c.

ADDIS and ARNOLD, *A Catholic Dictionary.*

NATALI, *Enchiridion ad Sacrarum Disciplinarum Cultores accommodatum.*

La Controverse. (New Series). Useful Periodical.

The Irish Ecclesiastical Record. Full of valuable matter to a Theologian.

Zeitschrift für Katholische Theologie. A Quarterly.

Special Treatises and Monographs.

SFONDRATUS, *Nodus Prædestinationis Dissolutus.*

DE RUBEIS, *De Peccato Originali, ejusque Natura, ac Traduce, et Pœna.* Edit. 1857.

CASINIUS, *Quid est Homo, seu de Statu Naturæ Puræ.* Edit. 1862.

LESSIUS, *De Gratia Efficaci; Decretis Divinis; Libertate Arbitrii; Præscientia Conditionata; Divinis Nominibus; Perfectionibus Divinis; Summo Bono et Æterna Beatitudine.*

SCHRADER, *Theses Theologicæ, traditæ in Academia Vindobonensi ac Pictaviensi.*

PALMIERI, *De Ecclesia, et De Romano Pontifice.*

BRUGERE, *De Verâ Religione* and *De Verâ Ecclesia.*

MURRAY, *De Gratia Christi*, and *De Ecclesia* (Compendium).

SCHNEEMANN, *De Divinæ Gratiæ Liberique Arbitrii Concordia.*

MORAL THEOLOGY.

The two Compendia that are most widely used in England and Ireland are, probably,

GURY, *Compendium Theologiæ Moralis, Ant Ballerinii adnotationibus locupletatum.* The last edition is much fuller than any of the previous ones, and is practically a new work.*

SCAVINI, *Theologia Moralis Universa ad mentem S. Alphonsi de Ligorio.* 4 vols.

This work, like that of Father Gury, has received large additions from its author, hence the last edition should be procured.†

* Father Sabetti has embodied in the text of his *Compendium* what he considers of most lasting worth in the notes of Father Ballerini.

† Heilig's edition of the Theology of S. Alphonsus is both good and cheap. In 8 vols., small octavo. Also the editions of Del Vecchio, Konings, Ninzatti, Marc, Dumas, Haine, &c., &c.

FATHER GURY'S two volumes of the *Casus Conscientiæ* (Ed. by DUMAS), will be found useful. They were compiled with reference to his own *Compendium;* have a larger range than those of Benedict XIV.; and are less occupied with questions bearing upon Canon Law.*

LEHMKUHL. 2 vols. Most useful. Very methodical. Abounds in references.

For the Treatise *De Justitia et Jure*, adapted to the English and Irish Law, see

CROLLY, *Disputationes Theologicæ de Justitia et Jure, ad normam Juris Municipalis Britannici et Hibernici conformatæ.*†

* There are new editions of the *Homo Apostolicus* of Liguori, and the *Neo-Confessarius* of Reuter, two works of great practical usefulness, merit, and piety. Father Anderledy, the present General of the Society of Jesus, has added valuable notes to the work of Reuter. The Propaganda edition of Busembaum, in 2 vols., reprinted in Belgium, is excellent. The second volume contains the *Praxis Confessarii* of S. Alphonsus, the valuable dissertation *De Recidivis* of Fr. Andreucci, and other theological treasures. Another essay, *De Recidivis*, by Father Faure, may be bought separately. It has a wide circulation, having already passed through several editions in Belgium alone. The title is *Dubitationes Theologicæ de Judicio Practico.* It is more suited for experienced priests than for the young.

† Archbishop Kenrick's Moral Theology was written in part to supply the want of adaptation of foreign courses of Theology to British Law.

WALSH (Archbp.), *De Actibus Humanis.*

CARR (Bp.), *De Constitutione "Apostolicae Sedis."*

ALLEGRE, *Impedimentorum Matrimonii Synopsis.* (Last Edit.)

SCRIPTURE.

(1.) General Introduction.

DIXON, *A General Introduction to the Sacred Scriptures in a series of Dissertations, Critical Hermeneutical and Historical.* 2 vols.*

PATRIZI, *De Interpretatione Scripturarum Sacrarum.* 2 vols.

Questions sur l'Ecriture Sainte, par un Directeur du Séminaire de Saint-Sulpice. 2 vols.

This is a very useful Manual.

UBALDI, *Introductio in Sacram Scripturam.*

(2.) Commentators.

1° On the whole Scripture.

MENOCHIUS, *Commentarii Totius Scripturæ.* 15 vols., 8vo.

* Professor Lamy, of the Louvain University, has published an Introduction to the Old and New Testament, in 2 vols. It is in Latin. More recently, Father Schouppe has brought out a *Cursus Scripturæ Sacræ*, in 2 vols. Among the older works, the *Scriptura Propugnata* by Veith, and the *Dilucidatæ Quæstiones* of Wouters, are very valuable.

This new edition, though printed in many volumes, is very low priced.*

2° On the Gospels.

MALDONATUS, *Commentarius in Quatuor Evangelia, Ed. F. Sausen.* 5 vols., 8vo. *Moguntiæ.*†

There is an edition, in 2 vols., 8vo, by C. Martin, and another by J. Raich.

PICONIUS, *Triplex expositio in Evangelia.* (L. Vives.) 2 vols.

3° On the Epistles of S. Paul.

PICONIUS, *Epistolarum B. Pauli triplex expositio, Analysi, Paraphrasi, Commentario.* 3 vols.‡

* A Commentary written in a more modern spirit is that of Allioli, *Nouveau Commentaire sur tous les Livres de la divine Ecriture, avec Texte latin et Version française, en regard.* 8 vols. It has been approved at Rome. The work is translated from the German.

† A valuable work on the Gospels is that of the Abbé Dehaut, *L'Evangile expliqué, défendu, médité.* 5 vols. It is, in fact, a refutation of Strauss' *Life of Jesus*, and is less fanciful and more orthodox than that of Dr. Sepp.

‡ In English there is a useful *Exposition of the Epistles of S. Paul, and of the Catholic Epistles, consisting of Analysis, Paraphrasis, and Commentary*, in 2 vols., by Archbishop McEvilly. Professor Van Steenkiste, of the Episcopal Seminary in Bruges, has also published, in Latin, a short and clear exposition of the Old and New Testament.

4° On the Psalms.

MUIS, DE, *Commentarius literalis et historicus in omnes Psalmos.*

(3.) Concordances.

1° Of Words.

The Latin Concordance of *De Raze* is cheap and portable.

DE RAZE, DE LACHAUD, et FLANDRIN, *Concordantiarum S.S. Scripturæ Manuale.* Last edition. 1 vol., 8vo.

A fuller, but more expensive Concordance is the one prepared by

DUTRIPON, *Concordantiæ Scripturarum Sacrarum;* in 4to.

2° Of Subjects.

MAZERON, *Sacræ Scripturæ Concordantiæ Novæ, seu Doctrina Moralis et Dogmatica ordine alphabetico e duobus Testamentis desumpta.* 1 vol., 8vo, 1869.

MERZ, *Thesaurus Biblicus: dicta et exempla Biblica; seu Concordantiæ Reales, ad usum Concionandi.* 2 vols., 8vo.

MARCELLIUS, *Theologia Scripturæ Sacræ, in Gratiam Theologorum ac Concionatorum.* 1 vol., 8vo.

The order followed is that of the "Four Books of the Sentences."

ROBERTO, *Aurifodina Sacra.* 2 vols. Reprinted in 1869.*

(4.) Text.

A good copy of the Vulgate—for example, the edition published by Garnier (Paris), or by Marietti (Turin), and quite recently by Desclée and Lefévre, (Tournay), *excellent*,† may be had at a low price. If the Septuagint be not thought necessary in all cases, the New Testament at least, in Greek, should be purchased. A correct edition, Greek and Latin, without notes, in a cheap form, has been published by Tauchnitz, Leipzig. Another, edited by Reithmayer, a Catholic, has been brought out by Pustet, Ratisbon.

* The author has extended this work to the writings of the Fathers of the Church. The title is *Aurifodina Sacra Patrum.* 2 vols. Useful for Preachers.

† This edition contains the 3rd and 4th Books of Esdras, and the Prayer of Manasses.

One of the most legible of the cheap editions of the Bible, in English, seems to be that published by Gill in Dublin.

(5.) Connection of the two Testaments.

BECANUS, *Analogia Veteris et Novi Testamenti.*

An excellent little book, of which a good translation in English would be desirable.

(6.) Special Treatises.

PIANCIANI, *Commentatio in Historiam Creationis Mosaicam. Editio Ultima.*

VINCENZI, *Libri Deutero-Canonici.* 2 vols.

CANON LAW.

(1.) Principles of,

PHILLIPS, *Droit ecclésiastique, ses Principes généraux.* 3 vols.

WALTER, *Manuel du Droit ecclésiastique.* 1 vol.

(2.) History of,

PHILLIPS, *Droit ecclésiastique, ses Sources.* 1 vol.

(3.) **Latin Text-books.**

SOGLIA, *Institutiones Juris Publici et Privati Ecclesiastici.* 2 vols.*

CRAISSON, *Manuale Juris Canonici.* 4 vols. Full and most useful.

TARQUINI, *Juris Ecclesiastici Institutiones.*

FERRARIS (Mgr.), *Summa Institutionum Canonicarum.* 2 vols. Last edit.

Or the quite recent work,

CAVAGNIS, *Institutiones Juris Publici Ecclesiastici.*

(4.) **The Councils of the Church.**

NATALI, *Epitome Historico-Canonica Conciliorum Generalium.*

GUYOT, *La Somme des Conciles.* 2 vols.

GUERIN, *Conciles généraux et particuliers.* 3 vols.†

* *Devoti, Institutiones Canonicæ,* 4 vols., is valuable, chiefly on account of the notes, which are by the hand of Pope Pius VIII., when he was Cardinal Castiglione.

† Héfélé, "History of the Councils," in eleven vols., is a learned and generally accurate work, but is too long and expensive for the majority of Clerics.

TIZZANI, *Conciles généraux.* By Doussot.

An excellent edition of the Council of Trent is that of the Propaganda Press, Rome, in 8vo.

(5) Special Treatises.

BOUIX, *De Principiis. De Papa. De Episcopo. De Capitulis. De Parocho.*

The subjects of these works are of particular importance to Priests; but the author has published several other treatises.

BENEDICT XIV., *Synodus Diocesana.* Standard work.

Many useful hints may be collected from the Synods of Southwark, Maynooth, Baltimore, Thurles, &c.

Decreta Conciliorum Provincialium Westmonasteriensium.

The following periodicals can be highly recommended:

Acta Sanctæ Sedis in Compendium Redacta.

Analecta Juris Pontificii.

Journal du Droit Canonique.

Rubrics, Liturgy, &c.

Cæremoniale Episcoporum, Propaganda Edition.

Pontificale Romanum, Propaganda Edition.

Manuale Ecclesiasticorum seu Collectio Decretorum Authenticorum S.R.C. (Prop. Edit.) *

Server's Missal; A Guide for Serving Boys.

Manual for Servers at Low Mass.

Commentators.

(1.) In Latin.

De Herdt, *Sacræ Liturgiæ Praxis.* 2 vols. edit. ult.†

* The most important of the Decrees published by Gardellini have been arranged in alphabetical order by Falise, and published in a small volume which has already gone through several editions. "The Missionary Priest," says O'Kane, in *Notes on the Rubrics*, "will find it a very useful book." For those who understand Italian, the large edition of the work, with the Decrees in Latin, will be preferable.

† Martinucci, *Manuale Sacrarum Cæremoniarum*, in 8 parts, is the fullest work on the subject, but is of little use in small churches. It has been lately reprinted.

(2.) In French.

FALISE, *Cérémonial Romain, Cours de Liturgie.*

VAVASSEUR, *Cérémonial selon le Rit Romain.*

(3.) In English.

1° For High Mass.

BALDESCHI, *Ceremonial according to Roman Rite.*

2° For Low Mass.

CESARI, *The Sacred Ceremonies of Low Mass.*— Excellent. It is used in Rome for the Instruction of young Priests.

——— *Ceremonies of Low Mass.* Same abridged.

(4) Roman Ritual.

Rituale Romanum, Propaganda Edition.

O'KANE, *Notes on Rubrics of Roman Ritual regarding Sacraments in General, Baptism, Eucharist, Extreme Unction.* 1 vol.

A CARPO, *Compendiosa Bibliotheca Liturgica.*

CHURCH HISTORY.

WOUTERS, *Historiæ Ecclesiasticæ Compendium.* 3 vols. Last edition.

——— *Dissertationes in Selecta Historiæ Ecclesiasticæ Capita.*

DE SMEDT, *Introductio ad Hist. Eccles.*

——— *Dissertationes in primam ætatem H. E.*

PALMA, *Prælectiones.* Last edition. 2 vols.*

JUNGMANN, *Dissertationes Selectæ in Hist. Eccles.*

BLANC, *Cours d'Histoire Ecclésiastique.* 2 vols. Last edition. The spirit of this work is excellent, and, though the book is short it is full of matter, and highly suggestive.

ALZOG, *History of the Church.* Notes by Byrne.

RIVAUX, *Cours d'Hist. Ecclésiastique.* 3 vols.

FELLER, *Dictionnaire Historique.*

Although antiquated, its merit is undeniable. The latest and enlarged editions have brought it down nearly to our own time.

MARCHETTI, *Critique de Fleury.*

Tables Générales des Bollandistes ; ou Dictionnaire des 60 *vols. des Acta Sanctorum.*

* The completion of this work was prevented by the assassination of the author during the Roman Revolution of 1848. It was written chiefly in refutation of Cardinal De La Luzerne's defence of the *Declaratio Ecclesiæ Gallicanæ* against Cardinal Orsi. It ends with the sixteenth century and the Council of Trent.

Philosophy.

The following Latin Text-Books are chiefly by modern authors; are all founded on the Scholastic method; and follow closely the system of St. Thomas. Such text-books alone are recommended in deference to a wish of the present Pope that none others should be used in seminaries. Titles of works in modern languages will be given in the concluding catalogue.

Lepidi, *Elementa Philosophiæ Christianæ.* 3 vols.

Liberatore, *Institutiones Philosophicæ ad Triennium Accommodatæ.* 2 vols.

Sanseverino, *Philosophia Christiana cum Antiqua et Nova Comparata.* 6 vols.

Zigliara, (Card.), *Summa Philosophica in usum Scholarum.* 3 vols.

Brin, *Logica, Cosmologia, Psychologia, Theodicea, Ontologia.* 3 vols.

Grandclaude, *Breviarium Philosophiæ Scholasticæ.* 3 vols.

Rosset, *Prima Principia Scientiarum.* 2 vols.

Roselli, *Summa Philosophica.* 3 vols.

MAURUS, *Quæstiones Philosophicæ.* 3 vols.

DE SAN, *Institutiones Metaphysicæ Specialis.*

Also—RUSSO, *Summa Philosophica*, VAN DER AA, &c.

Useful manuals on Ethics are:—

JOUIN, *Elementa Philosophiæ Moralis.*

TONGIORGI, *Compendium Ethicæ.*

SCHWAAN, *Ethica, stylo scholastico concinnata.*

LIBERATORE, *Ethica et Jus Naturæ.*

SOLIMANI, *Ethica, &c.*

SANSEVERINO, *Lexicon Peripateticum:* that of SIGNORIELLO, and. in a much more compendious form, of REEB, (*Thesaurus Philosophorum*), may be profitable.

MEYER, *Institutiones Juris Naturalis*, seems likely to become a standard work, when sufficiently known.

ECCLESIASTICAL ANTIQUITIES; ARCHÆOLOGY, ETC.

MARTIGNY, *Dictionnaire des Antiquités Chrétiennes.* An excellent work in every respect.

Church Music.*

Popular Choir Manual.

Popular Hymn and Tune Book. Very good.

Vesper and Compline Psalter, pointed for Chanting with the Tones.

Vesperale and *Graduale.* Ratisbon edition.

Liturgical Hymns. Words by Rev. F. Trappes. Music selected by Rev. Fr. Maher.†

Liturgical Rules for Organist, Singers, and Composers. Burns & Oates.

Mohr, *Manual of Sacred Chant.* Where the Ratisbon edition of the Liturgical Chant is in use, this book may be of great service in promoting Congregational singing.‡

——— *Cantiones Sacræ.* A collection of motetts, &c., for four mixed voices.

The Westminster Hymnal for Congregational Use. (Ed. by H. Henry.)

Walsh, (Archbp.), *Grammar of Gregorian Music.*

* For special purposes and for music for the Ordinary of the Mass, see the lists of Burns, Novello, &c.

† In the translation of the Hymns care has been taken that the accent of the English words corresponds to that of the original Latin.

‡ It was prepared for use in America, and hence contains hymns not in use in England and Ireland.

Pastoral Theology.

Scaramelli, *Directorium Asceticum; a Guide to the Spiritual Life.* 4 vols.

Sailer, *Théologie pastorale.* By Bélet. 2 vols.

Gaume, *Manuel des Confesseurs.*

Oakeley, *The Priest on the Mission.*

Frassinetti, *New Parish Priest's Practical Manual.* Highly recommended by Fr. Ballerini.

Pallavicini, *Le Prêtre sanctifié par l'administration du Sacrement de la Pénitence.**

Cros. *Le Confesseur de l'Enfance et de la Jeunesse.* Very useful.

Wenham, (Canon), *The School Manager: His Office and Duties in regard to Elementary Denominational Schools.*

Salvatori, *Practical Instruction for New Confessors.*

Caswall, *Latin Instructor in Church Offices, for Convents, Choirs, &c.*

Bagshawe, (V. Rev. J.), *Threshold of the Catholic Church.* Suited to inquiring Protestants, or to those under instruction.

*The work was published anonymously in Italian, and is always reprinted without the author's name.

CHRYSOSTOMUS, (S.), *De Sacerdotio.* AUGUSTINUS, (S.), *Liber Confessionum.* GREGORIUS, (Mag. S.), *Cura Pastoralis.* BERNARDUS, (S.), *De Consideratione.* SCUPOLI, *Pugna Spiritualis.* ARVISENET, *Memoriale Vitæ Sacerdotalis.*

THE PULPIT.

(1.) Principles of Pulpit Eloquence.

POTTER, *Sacred Eloquence; or, the Theory and Practice of Preaching.*

——— *The Spoken Word; or, Art of Extempore Preaching.*

———*The Pastor and his People; or, the Word of God and the Flock of Christ.*

(2.) Aids to Preaching.*

RYAN, (Rev. Arthur), *Some Notes on Popular Preaching.*

* In the French, the *Prédication Populaire* of Dupanloup may be read with profit, and the *Traité sur la Prédication* of Hamon. Bautain's remarkable treatise *On the Art of Extempore Speaking*, is well translated under this title. Mullois' *Clergy and People* contains some valuable hints, which may be wisely adapted to the wants of our own country.

Catechismus Concilii Tridentini. Edit. Propag. This Catechism gives the order in which subjects are to be treated during the course of the Ecclesiastical Year.

M'CARTHY. *The Epistles and Gospels of the Sundays throughout the year, with Notes Critical and Explanatory.* 2 vols.*

According to the opinion of very many accredited authorities on the subject of sacred eloquence, the custom of adapting discourses from the finished productions of celebrated Continental preachers, esteemed as models of good style, has done much injury to pulpit oratory. The *Sermonnaires* are made to supply the place of labour, and thus destroy all originality of thought. But the Sermons of Lejeune and the *Discorsi sulla Buona Morte* of Bordoni. (published in *French* under the title *Discours sur*

* Father Schouppe has published the following work in Latin: *Adjumenta Oratoris Sacri* and *Evangelia Dominicarum ac Festorum anni, homileticis explicationibus illustrata.* 2 vols. The *Notes on Doctrinal and Spiritual Subjects*, by Father Faber, are also highly suggestive.

la Morale), are excellent repertories from which hints may be taken for development.*

Catechetical.

Cossart, *Science pratique du Catéchiste.*

Devie, *Méthode pratique du Catéchisme.*

Power, *Catechism of Christian Doctrine.* 2 vols. The Rev. F. Potter in his work, *Pastor and People*, declares this to be one of the best ever published.†

Deharbe, *A full Catechism of the Catholic Religion*, translated by the Rev. F. Fander.

* Roget's *Thesaurus of English Words and Phrases* is very valuable for those who have to compose much. So, also, Washington Moon, *Bad English;* Trench, *English Past and Present, The Study of Words, English Synonyms;* Gould, *Good English, &c.* A good and very cheap Pronouncing Dictionary is that of Donald, published by Chambers. It gives the Latin and Greek derivations with sufficient correctness. A higher class Dictionary is that of Stormonth. The author pays particular attention to derivations from Teutonic and Celtic sources.

† Until the re-assembled Council of the Vatican issue its expected decree concerning the catechisms to be adopted for general use, it may be well to remember that the catechisms of Bellarmine and Canisius were the two reported to have found most favour during the late Conciliar debates.

GUILLOIS, *Explication historique, dogmatique, morale, &c., du Catéchisme..* 4 vols.*

Manual of Instruction in Christian Doctrine.

MANNOCK, *Poor Man's Catechism.* Ed. by Garside.

GAUME, *Catechism of Perseverance*, in 4 vols., is a source from which endless matter for courses of instruction may be drawn. There is also an abridged edition. 1 vol.

BAGSHAWE, *Catechism, illustrated by Passages from the Holy Scriptures.*

GIBSON, *Catechism made easy.* 2 vols, 4th Ed.

WENHAM, *The Catechumen:* an aid to knowledge of the Catechism.

* In the tenth edition, some principles that savoured somewhat of Gallicanism, and some illustrations that were too local for general use, have been expunged. Illustrations, anecdotes, &c., may also be found in Schmid, *Explication complète du Catéchisme en exemples vrais et historiques.* See too, *Catéchisme tout en histoires.* Power's *Doctrinal, Moral, Historical, and Liturgical Catechism* is an adaptation of Guillois.

Devotional.

Schneider, *Manuale Sacerdotum pro iis quibus animarum cura commissa est.* An excellent compilation, which forms not only a prayer-book of merit, but also a practical guide to the administration of the Sacraments.

————*Manuale Clericorum.* Another compilation by the same author, who has gathered together in it a large collection of ascetical, liturgical, and other instructions. It has been arranged chiefly for the use of those who are preparing for the Priesthood.

————*Lectiones Quotidianæ de Vita, Honestate, et Officiis Sacerdotum et Clericorum.*

————*Rescripta Authentica.* Most accurate, and containing full information concerning Indulgences up to date.

Raccolta, The. *A Collection of Indulgenced Devotions.* From the Italian, by Father A. St. John.

Deharbe, *Examen ad usum Clericorum, præcipue Sacerdotum qui Sacra Exercitia obeunt.*

CHAIGNON, *Le Prêtre à l'Autel, ou Le Saint Sacrifice de la Messe dignement célébré.*

OLIER, *Traité sur les Saints Ordres.*

———*Pietas Seminarii Sti. Sulpitii* Ed. by Champgrand.

D'ARS, The Curé, *Spirit of,* Edited by Fr. J. Bowden, C.O.

Monita ad Missionarios, S. Cong. de Propaganda.

NILLES, *De Rationibus Festorum Cordis Jesu Sacratissimi, et Purissimi Cordis Mariæ.*

PORTER, *Priest's Manual for the Mass.*

BACQUEZ, *The Divine Office.*

RATISBON "TOTUM" BREVIARY, adapted for Travellers. The bound volume contains only what is common in the Office; what is special for each day being printed in separate *Fasciculi,* so that particular Offices can be placed in the pocket of the cover and changed as often as is necessary. Thus the Breviary is scarcely larger in bulk than the Diurnal.

Deportment.

Reaume, *Le Guide du jeune Prêtre dans ses rapports avec le Monde.* Last edition.

Correspondence d'un ancien Directeur de Séminaire avec un jeune Prêtre, sur la Politesse.

Du Ton et des Manières d'un Ecclésiastique dans le Monde, par un Homme du Monde.

Eusèbe, ou la Civilité du jeune Prêtre, par un ancien Supérieur de Grand Séminaire.

A LIST OF BOOKS SUITABLE FOR PUBLIC OR PRIVATE USE.

THE kind of books which it may be well to recommend to others must vary, in each town, according to the nature of the Congregation. Some very valuable hints concerning books for general circulation, for a Mission Library, and for Libraries adapted especially to the young, have been furnished in the catalogues, lately issued by St. Anselm's Society for supplying books to Catholic Circulating Libraries.

The appended classified List of Books is not by any means a mere reprint of anything that can be found elsewhere. It has been drawn up with the object of attempting to fill up a supposed void. It contains the titles of certain monographs upon various subjects which may be useful to the *more educated* class of readers. As circumstances will often prevent a Priest on the Mission who is anxious to establish a Lending Library, from doing so at once, the books mentioned may be found both

useful to the Priest himself, and also fitted to supply the want of a public library; to lend to inquiring Protestants, or to converts of a better position, and to that ever-increasing portion of our Catholic population who move in the higher circles of society.

The Compiler deprecates the idea that he intends to pronounce any kind of judgment upon works not named. When many thousands of volumes are in question, the line must be drawn somewhere, and it is impossible to do otherwise than make a selection. The books inserted in the Catalogue are generally such as bear upon Religion, more or less directly, and as may be serviceable to a Priest in spreading a knowledge of the Catholic Faith. Few, therefore, are mentioned which would be read for the purpose of merely whiling away time —hence, works of pure fiction will rarely be found in it. Again, very small books, pamphlets, and works of merely passing or local interest are, as a rule, omitted. Further, books are not named, which, however good in themselves, are written by non-Catholics; or which, from long-standing popularity, are well-known to all; or have been published only in very expensive editions; or are hopelessly out of print. Lastly, notice is not taken of devotional and theological treatises which are exclusively suited to the use of the Clergy,

such works having been mentioned in a preceding portion of this volume.

Of course it is not supposed that any one Priest will be able or willing to purchase all the English and French books of which a list is given; but the Catalogue may serve to suggest a choice, and also to give to the inexperienced some assurance that works of which the purchase or recommendation is contemplated are not merely harmless but valuable.

With reference especially to the list of French books, it is hoped that many Priests who are consulted about continental Catholic literature, and who are too occupied in ministerial duty to speak from their own experience, may be assisted by referring to a catalogue of works guaranteed, in some measure, to be free from the errors of the day. So many foreign books are tinged with the doctrines condemned by the Syllabus and Encyclical of December 8, 1864, that it is by no means safe to take for granted that a book does not contain some dangerous or wrong principles, merely because it has been written by a Catholic author.

As the works named have been in circulation already, are advertised by approved Catholic publishers, or have never been authoritatively condemned, they bear, in this sense, the approbation of the Episcopate

THEOLOGY.*

General Controversy and Popular Theology.

BALMES, Protestantism and Catholicism compared.—BROECKAERT, The Fact Divine.—HAY, (Bp.) Complete Works. 5 vols.—JOUIN, Evidences of Religion.—*MOEHLER, Symbolism. NAMPON, Catholic Doctrine of Council of Trent.—NEWMAN, (Card.), Tracts Theological and Ecclesiastical.—O'DONNELL, Compendium of St. Thomas on the Incarnation and the Sacraments. 2 vols.—SCHOUPPE, Abridged Course of Religious Instruction.—SPALDING, (Abp.) Evidences of Christianity.—Miscellanea.—LATASTE, (Writings of), 2 vols.—WENINGER, Manual of Catholic Religion.

EYZAGUIRRE, L'église en présence des sectes dissidentes. 2 vols.—FRAYSSINOUS, Défense du Christianisme. 3 vols.†—GINOULHIAC, Hist. du dogme chrétien. 3 vols.—GOUSSET (Card.), Théologie dogmatique. 2 vols.

* Works the merit of which is insufficiently known in this country have an asterisk prefixed to them.

† The English translation is out of print, and can only be obtained second-hand.

—Théologie morale. 2 vols.—*HETTINGER, Apologie du Christianisme.—HOENINGHAUS, Réforme contre la Réforme, Apologie par les Protestants.—KLEE, Hist. des Dogmes catholiques.—Théologie morale.—LACORDAIRE, Doctrine catholique. —*MUZZARELLI, Opuscules. 6 vols. —NARDI, Vérité de la Religion catholique.—PERRONE, Le Protestantisme et la règle de la foi. 3 vols.—SAINTE-FOI, Théologie à l'usage des gens du monde. 3 vols.—VAN AKEN, Théologie pour laiques.—*WILMERS, Hist. de la Religion en preuve de la Révélation. —Cours de Religion. 6 vols.

For other Works see "Catechisms" and "Protestantism."

Miscellaneous Special Treatises, Sacraments, &c.

BARRY, Sacramentals.—BEGIN, Bible and the Rule of Faith.—BINET, Purgatory Surveyed.—CATHERINE OF GENOA (St.), Treatise on Purgatory.—DALGAIRNS, Holy Communion.—ECCLES, Justification.—ESTCOURT, Anglican Ordinations.—GARSIDE, Sacrifice of the Eucharist.—GREEN, Indulgences, Absolutions, Tax Tables of Roman Chancery.—KENRICK (Abp.), Anglican Ordinations.—*MAUREL, Nature and use of Indulgences.—MANNING (Card.), Internal Mission of the Holy Ghost. (On Grace)—MELIA, Treatise on

Confession.—MURRAY, Divine Institution of Confession.—NEWMAN, (Card.), Doctrine of Justification.—Development of Christian Doctrine.—OXENHAM, Doctrine of the Atonement—What is the truth as to Everlasting Punishment? RAYNAL, Ordinal of Edward VI.—SARRA, Indulgences.—SHIPLEY (Orby), Principles of Faith in Relation to Sin.—ULLATHORNE (Bp.), Immaculate Conception.—Endowments of Man.—WILLIAMS, Anglican Ordinations.—WISEMAN, (Card.), The Real Presence.—Reply to Archdeacon Turton.—WARD, Nature and Grace—Doctrinal Definitions.—WILBERFORCE (R.), The Incarnation.—The Holy Eucharist.—Authority in the Church.*

*BESSON, Les Sacrements.—CARLE, Dogme catholique de l'Enfer.—DUPONT, Peines éternelles de l'Enfer.—GAUME (O.P.), Traité sur le Saint-Esprit.—Signe de la croix.—L'eau bénite au XIX siècle.—GUILLOIS, Confession; divinité et avantages.—JARLIT, Institution de la Confession.—LAMBRUSCHINI (Card.), L'Immaculée Conception.—LOISEAUX, Traité du Jubilé.—*MALOU, L'Immaculée Conception, comme Dogme de Foi; 2 vols.—MARTIN, Vie future.—PAVY, Célibat ecclésiastique.—PINART, Des Indulgences et du Jubilé.—SPADA, St. Thomas et L'Immaculée Conception.—VILLIERS, Apologie du célibat chrétien.

* All written before his Conversion.

Modern Unbelief.

BALMES, Letters to a Sceptic.—DILLON (Mgr. War of Antichrist with Church and Civilization.—FORMBY, Safeguard of Divine Faith.—FREEMASONRY: The Church and the State.—GERARD, The Count Valmont.—HAY (Bp.), On Miracles; 2 vols.—*HECKER, Questions of the Soul.—Aspirations of the Soul.—HEDLEY (Bp.), Spirit of Faith.—Light of the Holy Spirit in the World, &c.—HEWIT, Problems of the Age.—Light in Darkness.—LAFORET, Why Men do not Believe.—LAMBERT, Answer to Ingersoll.—*LILLY, Ancient Religion and Modern Thought.—Chapters in European History.—MANNING (Card.), Grounds of Faith.—Four Chief Evils of the day.—Temporal Mission of the Holy Ghost; or, Reason and Revelation.—Fourfold Sovereignty of God.—MARTINET, Religion in Society; or, Solution of Great Problems. 2 vols.—Faith and Reason; or, Philosophy of the Catholic Catechism.—*MEYNELL, Proteus and Amadeus.—MOLITOR, Burning Questions.—MONTGOMERY, The Divine Sequence.—The Eternal Years.—MORIARTY, The Keys of the Kingdom.—MULLER, The Church and its Enemies.—NEWMAN (Car), Essays

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† Spiritism is largely treated by Perrone in his work, De Virtute Religionis.

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† Written before his conversion.

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* These two works are out of print, but may be had in French united in one, "De la souveraine et infaillible autorité du Pape dans l'Eglise et dans ses rapports avec l'Etat."

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[1] Voigt was not a Catholic, but Mgr. Jager's translation enables us to place the work in a list of Catholic books.

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[1] Published under the initials B. N. (BARBARA NEAVE).

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[1] The work on the same subject by Arnauld D'Andilly is not trustworthy.

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[1] The English translation is not easily met with.

[2] In English, "Western Missions and Missionaries," an American translation.

[3] Extracts from "Annals of Propagation of the Faith."

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[1] A work adapted from "Il Cristianesimo Felice."

[2] In answer to errors of Ranke, Hallam, D'Aubigné, Vowler-Short, Prescot, and others.

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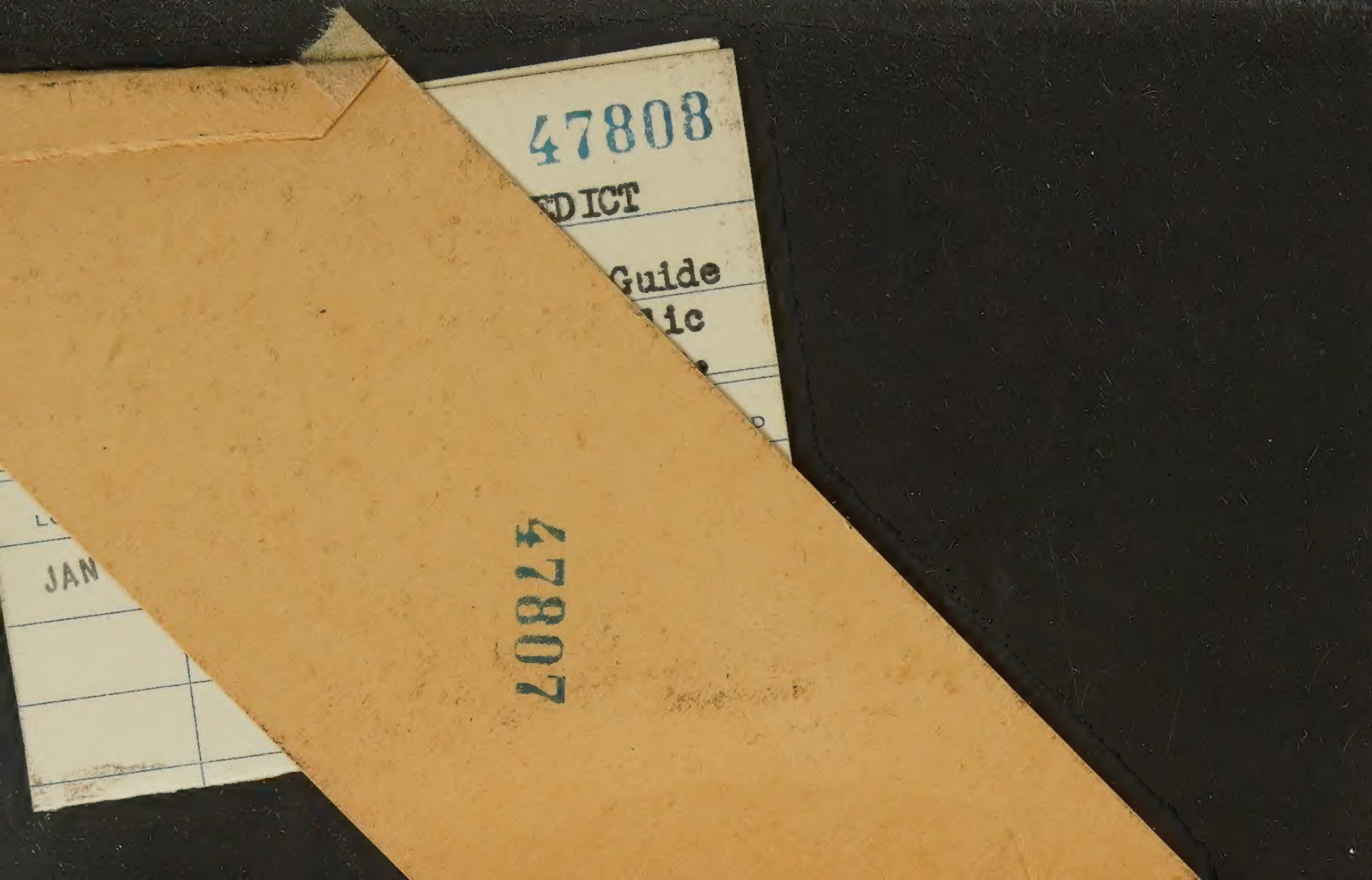
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